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American Board of Foreign Missions.

BOMBAY.

JOINT LETTER OF THE MISSIONARIES.

THE following letter to the Corresponding Secretary, was prepared early in the present year. The date, however, was accidentally omitted by the writers.

Dear Sir,

We have hitherto had but little direct intercourse with other missionary stations in India; often not hearing from them, until their accounts have gone home, been printed, and returned. To prevent this extreme delay, we have desired to receive direct communications from each station, and also to communicate in our turn direct accounts from ourselves. To save unnecessary expense of time in writing, we are about to print a report of our mission, embracing a sufficiently particular statement concerning our schools, for circulation here. This we hope our kind friends at home, who support some of them, will accept instead of a letter from each school. If we should be so prodigal of our time as to consume a greater portion of it in correspondence, we should have still less than we even now have, that would be worth communicating, and less hopes of honoring our Saviour in the salvation of our fellow men, who are rapidly perishing around us. Could we suppose duty required or permitted, it would be to us a high gratification to write to many scores of persons, and receive their answers, whom we may now never know in this world. There are many, too, whom we have seen, and still remember with love, to whom we may never write. All these we hope to meet hereafter, where no distance will separate. But in order to meet with the greater joy, it becomes us to turn our time to the most profitable account here. And all our friends may rest assured, that if they can find time, as many of them may, their communications to us, whether we answer them or not, will be most agreeable to us, and will

yield us, we presume, greater profit, than ours could them. The prospect of sending you soon a copy of our report, is the reason of the shortness of this letter.

We have forwarded to you the mournful intelligence, that our number is diminished by the removal of our dear brother Nichols. We feel that our loss has been great, yet considering the hand that removed him, we would confide in Divine Wisdom. But when such a breach is made in our little number, we are called upon anew to pray the Lord of the harvest to send forth laborers into his harvest. And this solemn event admonishes us to entreat earnestly for additional help from the churches at home. We thank them, under God, for so faithful and so loving a brother. Several thousands heard something of the way of salvation at his lips. Possibly he may have some at last given him as stars in his crown. Yet ought not his labors to be followed up? Will they not otherwise, as to their effect, be in great measure lost?

But, dear Sir, we ask for other places, besides Tannah. In our present circumstances, we ask, with some degree of confidence, for three or four fellow laborers immediately. The prospect is, that the Rev. Mr. Kenney, of the Church Missionary Society, will ere long leave the country; and when our number was greatest, there was, as it were, no supply for so large a place as Bombay. Besides, we believe that now two or three missionaries would be permitted to settle in several large towns on the continent;—in Basseen, in Kulyan, and Pane, and especially in Rawadunda and Allebag, which now belong to the native prince Angria. Our brethren, the Scottish missionaries, are settled much farther from us at the south; and north there are none to publish the words of life between us and Surat. We present this region, though small, yet not inconsiderable; containing, probably, fifteen times the number of inhabitants on the Sandwich Islands. We present it

before the Board, not to shut out the claims of other perishing nations, but that these, also, may have some share of attention.

Our widowed sister is, for the present, alone in Tannah, having the care of ten children, which were previously in their family. She has written to you requesting advice respecting her future course. She has also requested our own, and we have thought that, if her health permits, she may be usefully employed in continuing her care of the charity children. It may be expedient, however, for her to reside either at or near some one of our families. She has recently had several attacks of the asthma, to which she is subject, but she is now relieved. Mr. Hall's eldest child, who suffered so much during the last rains, and the last hot season, has been much better since the weather has become cooler. Mr. and Mrs. Garrett, and almost all in their family, have suffered much recently from a severe ophthalmia, but they are all recovered. Mrs. Graves is at present in a debilitated state, but the symptoms of her former complaint are much abated, and we are not without hope, that she may yet enjoy some health, and be permitted to be in some degree useful. With the above exceptions, our mission is blessed with health.

We have thought it inexpedient to attempt, to any great extent, the establishment of schools exclusively for girls, because we think they will be much more easily induced to attend the common schools. Such attendance we endeavor in all possible and proper ways, to encourage. We have offered to reward each girl for the attainments she makes, besides giving the teacher double pay for instructing them.

At our meeting, in October last, Manuel Antonio of Chandnee, in Tannah, a superintendent of schools, requested to be received into our church. But though we are not without some hope, that he has passed from death unto life, we have not yet thought it expedient to receive him. He has, therefore, only subscribed to the Rules of the Mission Chapel Congregation, a copy of which is to be herewith forwarded. We anxiously wait for stronger evidence of piety in him, and hope for the same ere long in many others.

G. HALL.
A. GRAVES.
E. FROST.
J. GARRETT.

The Rules of the Bombay Mission Chapel Congregation, above mentioned, are as follows:

1. All persons, on subscribing their names to this instrument, become members of the Bombay Mission Chapel Congregation, and they thereby promise and engage, on their part, regularly to attend on divine worship at the Bombay Mission Chapel, on the Sabbath, as circumstances may permit; to regard the teachers there, as their spiritual guides, and to be subject to their admonitions, reproofs, warnings, and counsels, in spiritual matters; and to assist, as far as they may be able, in such kind offices towards the sick and distressed, and in the burial of the dead belonging to the congregation, as the dictates of humanity, and the injunctions of the Christian Scriptures, require.

2. The missionaries belonging to said chapel, do, on their part, promise and engage, that they will faithfully teach the congregation the whole Gospel of our blessed Saviour, as far as God shall enable them, and opportunity be afforded them; and that, as servants of Christ, they will minister to them in seasons of affliction, and officiate at marriage occasions, and at the funerals of their dead, without fee or reward; and, if required, will furnish a place among themselves for the interment of their dead; and they will regard them with affection, and will seek their temporal and eternal welfare, as the Gospel requires.

PALESTINE MISSION.

JOURNAL OF MR. KING.

(Continued from p. 318.)

Residence at Der el Kamer.

June 13, 1824. Sunday. Hanna Domani observed to me, that he was to day at a certain house, where several of the most respectable men in this place were assembled; that the conversation turned upon me, and my doctrine; that they all said, "King is right;" that I had gained them over to my belief; that their number would increase, till, by and by, all would believe as I do; and that they thought Aboona Saba's belief nearly the same as mine, although, being Superior of the convents, he could not speak out, lest he should be excommunicated.

"I was the first," said Hanna, "that believed, and now there are several; and I think, that all will by and by believe also. The prophet David said, 'All the ends of the world shall remember, and turn unto the Lord.' This is coming. The priests have not liberty to speak. I can speak more freely. After a year or

two, you will have many to follow you."

16. In the afternoon, went into the market-place to call on some friends. On my way, a man, who sat on a wall near a house, bid me good evening, and began to ask me some questions; so I went up to him on the wall, which overlooked the court of his house, where several persons were present, and listened to our conversation.

Arab. "Do you go to our churches to pray?"

Mr. K. "No."

Arab. "Why?"

Mr. K. "There are several reasons. I cannot go where images and pictures are worshipped. Besides, it is not necessary to go into the church every day, in order to pray. Christ said, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father, who seeth in secret."

Arab. "That means, shut the door of your heart. Why do you not go to church and be a Christian?"

Mr. K. "For the very reason that I am a Christian, I cannot go into your churches to worship. The second command in the Law is, 'Thou shalt not make unto thee any graven image, nor any likeness of any thing in heaven above, or in the earth beneath, or in the waters under the earth; thou shalt not bow down to them.' This command of God you violate. Take away your images and your pictures, and pray to God as you ought, and I would go to your churches every Sabbath day. But I cannot bow down to a bit of wood, or stone, or any thing, but to Him who made the heavens, and the earth, and who is every where present. He is a Spirit, and we must worship him in spirit and in truth." While this conversation passed, several persons came along in the street, and stopped to listen; but the man, who began the conversation, soon slipped away, and left me preaching to a company of entire strangers.

To day gave a book to the son of a Maronite, for which he seemed very grateful, and said, it should never be given up to the priests.

I am told, that the Superior, Germanos, has collected about fifty of our books from the Maronites in this place, but that he has not destroyed them.

13. Called on the Maronite Superior, Germanos. Found Abou Yoob with him.

Abou Yoob. "Le monde, Monsieur, le monde etait gate—noi ge conaske"—(he speaks bad French,) "Dieu la detruira." ("The world Sir, the world has become corrupt.—I know—God will destroy it.")

Superior. "A philosopher once took a candle, and went out into the streets of the

city, it being broad day light, and began to look about as if searching after something. The people thought it very strange, and came to him, and demanded why he did this? what he wished for? The philosopher replied, that he wished to find a man;—that was what he was searching for—a man, such as he was at first, such as God created him; but there was not a single one to be found."

I, in reply, made some remarks upon the light of philosophy and the light of God's holy word, intending to remind him of what he had done, in taking away the Bible from his people.

Superior. (Speaking to Abou Yoob, with regard to me,) "This man is my friend. The first time I saw him, I loved him. Go, tell Father Paul to come and talk with him."

After he had gone to invite Father Paul to come in, he returned, and I asked him in French about the Patriarch's order, and whether any books had been burned here.

Abou Yoob. "No; they deceived the Patriarch. Father Paul told me, that there was only one word wrong, and that was *Esa*, instead of *Yesooa*; and so the book was condemned."

Father Paul now entered, and I said to him, "where is the place you mention, where it is said *Esa*, instead of *Yesooa*? I should like to examine it."

Father Paul. "O that is nothing."

Mr. K. "But I wish to see it."

Abou Yoob. "You told me that that was the only fault in the book."

Father Paul. "O, there are a great many things. It is not like the one printed at Rome, and the books," (naming those called Apocryphal) "are wanting."

This led to a discussion with regard to the Apocryphal books, during which four or five other priests came in to dispute. There were also four or five of the common people, who came in to hear. All these sat down in a circle around me, so that I was hemmed in on all sides.

The Superior sat in a chair at a little distance, as if to judge of the contest, and said but little.

Father Paul. "When did the schism take place between the church of Rome and the English?"

Mr. K. "It is a little more than three hundred years since we left that church."

Superior. "What was the name of that king, who took the girl—the schism commenced with him?"

Mr. K. "Henry. He was a Roman Catholic, lived and died such, I believe."

Father Paul. "It is about three hundred years since you left the church?"

Mr. K. "It is about that time, since we left the errors of the church. We

never left the church, nor the true doctrines of the church.

Father Paul, and all the priests at once. "The errors of the church? The church in error?"

Mr. K. "Yes; so we believe. So I believe."

Father Paul. "What is the difference between you and the church? What occasioned the division?"

Mr. K. "If you will listen a little while, I will tell you what occasioned the division."

Here I entered into a detail of some of the abominable practices of the Church of Rome, about the time of the Reformation; and on my remarking, "The church at that time had become very corrupt, both priests, and people," Father Paul and all present, exclaimed, "The church corrupt! The church corrupt! Impossible! Impossible!"

Mr. K. "Not at all impossible. The Jewish church was formerly the true church, the church of God; and yet, at the time of Christ, the priests and the people, almost the whole of them, had wandered; were in error, and in sin. And so it was with the church, three hundred years ago."

Father Paul. "But the Christian church cannot wander, for Christ said, 'I am with you alway.'"

Mr. K. "Yes, but St. Paul says, that in the last time shall come in errors; many departing from the faith, giving heed to the doctrines of devils;"—

Father P. "Yes, yes, that is very true."

Mr. K. continued—"forbidding to marry, and commanding to abstain from meats, which God hath created, to be received with thanksgiving."

This word, among so many priests and monks, was like fire to powder, and there was at once an explosion from the whole.

So great was the noise, that, for some time, I could not speak.

At length, Father Paul's voice was heard above the rest, saying, "There is no such thing in the Bible. What you have reference to, is a passage about keeping holy days."

Mr. K. "I mean what I said. It is the word of God. It is in St. Paul's Epistle to Timothy."

Father Paul. "There is no such passage. What you have reference to, is about keeping holy days."

Mr. K. "Are you a priest, and do not know your Bible better than this? Bring me your Bible, and I will show you the passage."

Father Paul. "There is no such passage."

Mr. K. "Bring me your Bible, and I will show it to you."

All now became very noisy, every one wishing to speak to me at the same time; so I said very gently, "Brethren, listen." At this all were silent, and I proceeded. "You asked me about the cause of the division between the English church and the Romish. I undertook to tell you. I cannot talk with you all at once. I will talk with one at a time. I am a man, and ye are men. I seek salvation. I do not wish to go to hell; neither do you wish to go there. Let us talk calmly."

"Father Paul said, the church could not wander. I quoted the passage to shew, that the church could, and would wander. At the time I mentioned, the church was in great errors; had become very corrupt. Those good men, who perceived the errors, boldly spake against them, and a persecution soon arose, and multitudes were doomed to the flames. But the more they were persecuted, the more they increased."

Father Paul. "Who persecuted them?"

Mr. K. "The Pope—the Roman Catholic Church; and multitudes laid down their lives for the word of God."

Father Paul. "The Pope might be in error, as it respects practice, but not as it respects faith."

Mr. K. "One Pope denied that Jesus Christ was God—was not that an error?"

Father Paul. "It is impossible. He could not have been a Pope. He might have done it through fear."

Mr. K. "No. It was not from fear. That the Pope can err, there is no doubt. Peter himself erred."

Priests. "Peter! Peter! Peter?"

Mr. K. "Yes, Peter, sometime after he denied Christ; and Paul reprov'd him before all the disciples."

Father Paul. "There is no such thing. He denied Christ, but then that was not an error; he simply denied with his mouth, and not with his heart."

Mr. K. "You must be a Jesuit. Do you affirm, that it is no error for a man to say with his mouth one thing, and with his heart another?"

Soon after this, notice was given to the priests, that it was time for prayers, and all arose to go away.

Father Paul. "I must go to prayers. I hope God will guide you, and enlighten your mind, and bring you to the truth."

Mr. K. "You are going to prayers. Pray to God alone—to God the Father, and the Son, and the Holy Ghost, one God; and may the Lord have mercy on your soul."

While saying this, a young man who appeared to be a simple, foolish fellow, entered, and cried out, "You are right—you are right;" then turning to the priests,

he said, "He is right; he is right; the truth is with him; the truth is with him."

Superior. (to me.) "Ah! you are in a great error, in a great error."

Mr. K. "I have read the word of God from my earliest years to the present day, and if I walk according to that, I have nothing to fear."

At this all the priests retired, and the simple fellow cried out, "He is right; the truth is with him. They cannot dispute with him. He knows too much for them." And when I left the house, he came out after me, saying, "Go, Sir, you are right. I think as you do. Go, Sir, you are right."

20. Sabbath. Had an interview with the head, or principal of the Derveeshes of Damascus, who has lately arrived here. There has been some difficulty between him and Mustapha, now Pasha of Damascus; and fearing for his head, he has come to find protection with the Emir Bushir. He is an old man, and speaks like one who has been accustomed to teach.

Our conversation turned, at first, on the Divine Being.

Derveesh. "There are many, who confess that there is no God but God, without knowing what they say."

Mr. K. "There are many, both Christians and Mussulmans, who say, 'We believe in God;' and think that they love him; but they do not know who God is, or what is his character."

Derveesh. (to the company.) "That man has got a great mind."

Mr. K. "They think they love him, and at the day of the resurrection will find that they hate him. Before we say we believe, we ought to inquire what is his character."

Derveesh. "There called on me once, at Damascus, an Englishman, who had with him interpreters, &c. He sat down by me, and stretched out his legs, and asked me about the soul. There are four kinds of souls; that which exists in plants, the animal, the human, and the spiritual."

Here he entered into a long explanation about the soul and body, their state during sleep, and by what means they are awaked.

After listening a while, some of the company began to play on instruments, resembling our flute, and the old Derveesh closed his eyes, as if to make an experiment upon what he had been saying. He was attended by two or three young Derveeshes, one of whom, on hearing the music, dropped his head, and appeared to be in a profound sleep.

After the music ceased, I asked the Derveesh, what was the origin of the word Derveesh, and what it signified.

Derveesh. "The soul has seven qualities," (which he enumerated.) "Now a

Derveesh does not follow the dictates of any one of these, which is according to the flesh. If a man strikes him, he does not return the blow, but leaves it with God to avenge him."

Mr. K. "What you mean is, that he walks not according to the lusts of the flesh, the lust of the eye, and the pride of life."

Derveesh. "That's it."

Mr. K. "That is right; that is what we call bearing the cross, and all, who walk according to the flesh, will go into fire, everlasting fire—into hell."

Derveesh. "The fire of hell—what is it? It is real fire. The fire on earth only seems to be such."

Mr. K. "Yes—real fire—everlasting fire. As to avenging injuries, our rule requires of us, that we should commit our cause to God."

I then asked him "what a young man must do, or learn, in order to be a Derveesh."

Derveesh. "There are twelve different sects of Derveeshes. If one would be a Derveesh according to my order, he must go into the house of some Shekh, and serve him, light his pipe for him, and bring water."

Mr. K. "Then you serve some Shekh?"

Derveesh. "Ah, we serve him apparently; but he serves us in reality, from his heart."

Mr. K. "Does a Derveesh marry?"

Derveesh. "Never. Though he may marry, when he has arrived at a certain point—when it would be a trouble to him, rather than a pleasure, to be married. It is the part of a Derveesh not to follow his own desires and pleasures."

I then attempted to make some remarks on happiness, as connected with holiness; but the Derveesh interrupted me, by saying, "You see that window. There are glasses in it of different colors. One is blue, one red, another white, another green. The sun shines on them; they cast shadows of different hues; the light is all one—from the same sun. So with man. Here are Mussulmans, Druses, Christians, —different shades—the same sun—the same light."

22. Mr. Fisk arrived from Beyroot.

Journey to Damascus.

24. At 7 P. M. set out from Der el Kamer for Damascus, in company with Messrs. Fisk and Cook. After six hours and a half ride, we arrived at the summit of Mount Lebanon, and immediately began to descend towards the east, into the beautiful plain of Cœlo-Syria, which here opened to our view. The descent is in general very steep, though we rode down

the greater part of the way without much difficulty.

In two hours, we reached the foot of the mountain, and began to cross the plain of Bekaa, which is here quite narrow.

After an hour's ride on this plain, we came to the river Lietani. This we crossed by a bridge, near which is a Khan, called Khan Gib Geneen. It is about half an hour's distance from a little village of the same name, and is now kept by a Christian from Der el Kamer. Here we concluded to spend the night. But as our good host informed us, that there was so much vermin in the Khan, that we should not be able to get much rest in it, we took lodgings in a little booth, made of bushes, with the leaves on, which he fitted up on the banks of the river, and which admitted the air from every quarter. In this we spread our beds on the ground, and called for supper. With much difficulty, and after waiting a long time, we procured a little milk and leban, to eat with the bread, and meat, and onions, which we had brought with us from Der el Kamer.

25. Set out on our journey at about 5 o'clock. In half an hour passed the village of Gib Geven on our right. Here are several families of Christians. To one man, whom I met in the way, I gave a copy of the book of Genesis. In one hour more, we came to the foot of Anti-Libanus. After ascending about half an hour, we came in sight of a plain, into which we descended, and pursued our way in it for nearly an hour. Then rising a little, we came near to a small village, called Aity Fookhas, where coarse earthen ware is manufactured.

The inhabitants are nearly all Christians of the Greek Church. Leaving my companions, I rode up into the village, and inquired for the house of the priest. He was gone out, but his wife came to the door, treated me very civilly, invited me to spend the Sabbath with them, and on my telling her, that I could not remain, brought out to me four or five loaves of bread, and urged me to accept them. I, however, refused, saying, "I have plenty of bread. I only wish to supply you with the word of God." With her I left one copy of Genesis for her husband, the priest.

Going out of the village, I saw in one house, several little boys learning to read. I called out to them, "good, good," and passed on.

Before overtaking the company, I sold one copy of the Book of Genesis to an Arab, for sixteen paras.

In one hour and three quarters from Aity, we came to a place, called Yeutah, where is a little grove of poplars, and a small stream of water. Here we rested two hours and a quarter.

From Aity to this place, the road is alternately ascending, and descending, and through short plains.

Leaving Yeutah, and passing along a tolerably level road, we came, in about half an hour, to the Valley Whellooh. This valley, which has high barren mountains rising each side of it, we pursued for about one hour and a half.

Leaving this valley, we came to a fine fountain of water, and in three quarters of an hour arrived at Deemas, making our journey, for the day, nearly nine hours and a half.

At Deemas, we found lodgings in the house of a Mussulman, where we were furnished with plenty of leban, milk, and bread, which was baked with the dung of sheep and goats.

26. Left Deemas at a quarter before three in the morning, and at seven we came in sight of the great city of Damascus, which, together with the whole country around it, was covered with a kind of smoke, or thin mist, which reminded me of the country around the Dead Sea.

It is situated in a large plain, and round about, at some distance, are several considerable villages. We entered the plain at eight o'clock, at which time the sun poured down on us with intense heat. The air was filled with locusts, which, at a little distance, appeared like large flakes of snow carried along rapidly by the wind.

In this plain, which is covered with gardens of chesnut-trees, olive-trees, fig-trees, apricots and vines, we rode for about an hour, when we came to the gate of the city.

Here Messrs. Fisk and Cook, dismounted, and entered on foot, as we had been told that no Christian is allowed to ride within the city. I however determined not to dismount, till I should be ordered so to do, and accordingly rode in.

After proceeding twenty or thirty rods, an armed Turk came up, and demanded of one of our Macaries, who was a Christian, whether I was a Moslem or Christian. The Macari did not give him any direct answer, and he demanded again. The Macari replied, "He is a Frank."

Upon this the Turk ordered me to dismount.

"Why?" said I. "Dismount; dismount;" said the Turk. "I am an Englishman," said I.* "I have a Firman from the Grand Signor, which gives me liberty to pass where I please, and forbids any one from hindering me, or molesting me."

"Dismount; dismount;" said the Turk.

* Mr. K. uses the term "Englishman," in the sense in which it is understood throughout Syria, to mean, that he is under English protection. See Herald for February, p. 34. Ed.

"What, an Englishman dismount?" replied I.

"No matter who he is," said the Turk, "he must dismount."

Seeing that what I said availed nothing, I dismounted.

The French Consul, who lately came from Bagdad, the Turks pulled off from his beast, cut off his sword from his side, and struck him several times.

Residence at Damascus.

After going to the custom-house, we went to the Capuchin convent, and asked for lodgings, but there were none for us. The convent is small, having only four rooms, and these were all occupied.

Padre Modesta, who was there, and whom we had known at Beyroot, urged us to go to the convent of Terra Santa. We declined, at first, having heard that letters had been sent from Jerusalem to all the convents of Terra Santa, ordering them not to receive us.

Padre Modesta, however, urged us so much, that we at length concluded to go.

On entering the convent, we inquired for the Superior, and were told, that he was absent. After waiting a little while, we ordered our Macaries to put down our baggage in the street, till we should know where to go.

Presently the Superior came in, treated us very civilly, and frankly told us that he had orders from the Superior at Jerusalem, not to admit any of those men, who distributed Bibles. I said to him, "We are the men who have done that evil—if it be an evil." He said he was very sorry, begged us to excuse him, saying, that he must obey his Superior.

The room, in which we were, had a picture of St. Paul in it, and on our attention being directed to it, I remarked to the Superior; "He came down here to persecute the Christians. It often happens, that those, who are truly Christians, are persecuted, have their names cast out as evil, and are excluded."

He understood what I meant, and with a smile said, "It is true."

From the convent of Terra Santa, we went to the Greek convent, and asked for lodgings, but were told, that it was full. Returning to our baggage, we sought a room in some private house, where we might remain for the Sabbath.

After spending about two hours and a half in walking about the city, we obtained a small room in the house of a Maronite. It was indeed miserable enough, and so filled with vermin, that it was almost impossible to get any rest in it.

Towards evening four priests called on us. One of them was Aboona Michael, a

Maronite, who is a very amiable and liberal minded man. To him we are indebted for the greater part of the comfort, which we had while at Damascus.

27. Sabbath. Spent most of the day with Aboona Michael. In the evening went with him to the house of Aboo Ibrahema, El Jematy, a Maronite, who, at the request of Aboona Michael, had offered to receive us.

22. Towards evening, walked out to Bab el Salam, near which, without the city, are four streams of water, which run close to each other. On their banks, are booths and coffee houses, shaded with abundance of trees, and a bridge, passing over these streams, is also beautifully shaded. Here were lounging great numbers of Turks, drinking coffee, smoking pipes, and argelias, and playing at chess, or silently listening to the waters, which roll beneath, and which have here and there a gentle fall.

Thus they have a kind of foretaste of that world promised them in the Koran after death.

29. Called on Dr. Solomon, an Arab, of the Papal Syrian church. While with him, a priest (Padre Thomas,) from the Capuchin convent, came in, sat down by my side, and began to converse about the Bible, asked me to let him have one in Italian, and then begged to know why the English do not print the Apocryphal books. This led to a very spirited discussion about the distribution of the Scriptures, the Pope, St. Peter, and the English.

In the afternoon, called on Ahmed Bek.

July 1. In the evening had much discussion with Serkees, an Arab, about the Pope, and the worship of images.

2. Spent the morning in conversing on religious subjects with Aboona Michael, and an Arab Shekh. In the afternoon, called on Girgius Eliau, who is a very intelligent man, of the Greek church. Had much discussion about the Apocryphal books.

3. Engaged Mahommed, an Arab Shekh, to give me lessons in Arabic. He is said to be one of the most learned Shekhs in Damascus.

4. Sabbath. Aboona Michael told me, that the Superior of the convent of Terra Santa had sent to Aboo Ibrahema, and demanded of him, why he received us into his house, without letting him know it beforehand. Aboo Ibrahema replied, that he was under Aboona Michael, who had requested him to receive us. The Superior then said, "Well, since it is so, it must be so;" and then asked, if the consul's brother (Mr. Barker,) had arrived. On being informed that he had not, the Superior said, "Do not receive him into

your house, and if a thousand Englishmen come, do not receive them."

5. Shekh Mahommed gave me a lesson in the true oriental style. I was to sit at his feet like a child, and be taught, as if he were lord of the world.

8. Mr. Benjamin Barker arrived from Beyroot, and took lodgings with us in the house of Ibrahema. Mr. B. is brother of the Consul at Aleppo, and is employed by the British and Foreign Bible Society in the distribution of the Scriptures.

10. Shekh Mahommed told me how, the last night, he had seen a genii, whom he had sent a few days before, to kill the king of the Greek geniis. Last evening he returned, and reported that he had killed him.

My Shekh says, that the geniis have visited him every night, for nine months past; that they first came to him of their own accord, and that he feeds them; that there are male and female geniis, who intermarry, both among themselves, and among men, and beget children; that he knows two who appear to be men, and who go to market, and buy and sell, like men; that they usually live under ground, and among ruins, such as Balbeck, and others of less note, and that they have the power of assuming any shape they please.

On my appearing to wonder at what he said, he exclaimed, "Ah, you are like a sparrow, which has seen a drop of water. An ocean remains to be seen!"

In the afternoon, we rode out to a mountain, called Kaisoon, and also Salaheeah, which lies along north and north-west of Damascus, about one hour's distance. Going a little way up the mountain, we took our station a little below the place where, it has been said, Mahommed took his, when he viewed the city, and was so enchanted, that he would not enter it, saying, that there was but one heaven for man, and he was determined not to have his upon earth.

The scenery is indeed beautiful, but, at the distance from which I viewed it, did not appear to me so enchanting, as it did to the Mussulman prophet.

You see a great city thickly set with houses of a whitish appearance, which have very little to distinguish them from each other. The minarets, of which there may be seventy, or eighty, with here and there a tall cypress rising above the houses, are the only things which break in upon the uniformity. This whitish city you see in the midst of a large wood, about fifty miles in circumference, with little variety, except what arises from the dark green of the chesnuts, and the dark, mournful appearance of the olives and poplars.

In the skirts of the wood, is to be seen

here and there a little village, with a mosque. This wood, which actually consists of an immense number of gardens and orchards, lies in a great plain, having, on the south-by-west, a hill, or rather a chain of little hills, which I suppose skirt the northern part of the Hauran.

On the north-west, north, and north-east, stretches along the hill of Salaheeah, which, I suppose, forms a part of the eastern range of Anti-Libanus.

On the south-east, and east, you see, at a great distance, rising in the horizon, a chain of hills, or mountains, which, I suppose, divide this Mahommedan Paradise from the hot regions of the Desert. These mountains are not seen very distinctly, on account of the clouds, mist, and smoke, which seem to cover them.

According to the best information we could get, Damascus contains about one hundred and fifty thousand souls, about ten thousand of whom are Christians.

The Christians are divided nearly as follows: Greeks, three thousand; Greek Catholics, six thousand; Maronites, one hundred; Syrians, Armenians, and Catholic Armenians, nine hundred.

Of Jews, there are about four hundred houses, and three thousand souls. This is the estimate of Joseph Davies, the great Khakham.

11. Sabbath. Joseph Davies, accompanied by three or four of his Jewish brethren, called on us. Had much conversation with him about Jesus and his Gospel. Told him plainly, that it was the sins of the Jews, which kept them in captivity, and that it was the sin of his fathers, who crucified Jesus Christ, which was the cause of their long dispersion of 1800 years, and that God would never be favorable to his chosen people, till they should repent and believe in him, of whom Moses and the Prophets did write.

I also related to him the story of Saul of Tarsus, and told him, that it was his duty, as a ruler among the Jews, to search the Scriptures, and believe the truth, and lead his brethren in the right way. During the conversation, he remarked to me, he had read the Gospel four or five times in Hebrew, and asked who translated it, saying, that it was good Hebrew.

12. In the evening, called, with Mr. Barker, on Hama Ann Hoory, an Arab of the Greek Catholic Church. Had much discussion with him about the Apocryphal Books. He informed us that the Greek Catholic Patriarch had excommunicated our books, and that many people said, on hearing his letter of excommunication, "What shall we do for books? We cannot go to the mountains and buy the Psalms, at the rate of several piastres!"

14. Mr. Cook left us to go to Beyroot,

Mr. Fisk and myself accompanied him out of the city, and, while he was waiting for the muletteer, we sat down together under a tree, where a Turk had his stand as a coffee-keeper. A Derveesh from Bagdad was present, and we entered into conversation with him about the Governor of the Universe.

The coffee-keeper seemed to be very angry with us, and said, "This is not the place to talk about such subjects—the mosque is the place."

Derveesh. "God is Lord, not of the Mussulmans only, but of all worlds; he makes one to differ from another. I am a poor Derveesh, but I should not complain, though I should go fasting ten days together. If I were naked I should not speak of it."

Mr. Cook approaching us, the Derveesh arose, and gave the little chair on which he was seated to Mr. C. and sat down himself on the ground.

Mr. Cook then ordered a cup of coffee for the poor Derveesh, and being told that he must give one also to the Derveesh's wife, I said, "Are you married?" "Yes," replied the Derveesh, and pointed to a slender, veiled figure, which sat at a little distance, holding his ass.

"But do Derveeshes marry?" exclaimed I. "Yes," replied he, "for the purpose of having some one to wash their shirt, when it is dirty, and if they have any thing to eat, to cook it for them; that is all."

He appeared very poor, was clad in a pair of leathern breeches, and a coat of leather, with a coarse cotton shirt, which, from its dirty appearance, indicated, that his spouse had not, for a long time, performed the matrimonial duties, which devolved upon her, as the wife of a Derveesh.

One speaking of his poverty, the coffee-keeper said to him, "God is liberal; are you afraid God will not hear you when in Damascus? Does not Damascus lie before you?"

Returning to the city, a Maronite called and asked me for a Bible, which I gave him. He had previous to this received from me a New Testament.

15. Visited the Syrian Convent, and had much conversation with the priest on religious subjects.

16. This morning a woman of the Greek Catholic Church called with a little orphan boy, which she had nursed, and asked for him a New Testament. Abou Ibrahim requested me to give her one on his account, and offered to pay me for it. Seeing from this that the book was really wanted, I gave it to the little boy, who kissed my hand, and the nurse loaded me with benedictions.

CLIMATE OF SYRIA.

A LETTER of inquiry was addressed, some time since, to the missionaries at Beyroot, with respect to the climate of that part of the world. Three letters, from Mr. Goodell to the Assistant Secretary, have lately been received in reply. As these communications are, on the whole, well fitted to interest the reader; and especially, as the question of climate, with reference to a future field of labor, is often an important consideration with those, who contemplate entering upon the missionary life, the letters are here inserted, almost entire.

Beyroot, Feb. 1, 1825.

As I have kept a regular journal of the temperature, for more than eight months, I am better prepared to satisfy your inquiries respecting the climate of this place, and submit the following, as the result of my observations and experience.

Thermometer at 9, A. M.	At 3, P. M.	Course of Wind
Jan. 1, 1825,	56°	58° S. W. a little rain.
2,	57	58 N. E.
3,	55	57 N. W.
4,	54	57 N.
5,	55	58 N. E.
6,	58	61 S. W.
7,	60	63 N.
8,	59	61 S. W.
9,	59	59 S. W. rain.
10,	57	59 S. W. rain.
11,	57	58 S. W. rain.
12,	55	55 S. W. rain.
13,	49	51 S. W. rain.
14,	50	53 S. W. rain.
15,	51	54 N. W.
16,	52	55 N. N. E.
17,	53	55 N. N. E.
18,	53	54 N. E.
19,	49	50 N. E.
20,	50	51 N. E.
21,	50	52 N. E.
22,	52	55 N. E.
23,	52	55 N. E.
24,	50	54 W.
25,	54	56 S. W.
26,	54	56 S. W.
27,	55	58 S. W.
28,	58	61 S. E.
29,	63	64 S. W. rain.
30,	58	59 S. W. rain.
31,	57	54 S. W. rain.

The temperature, the wind, and the weather, were nearly the same in December, as in January, and, in both these months, we had more cold weather, more north-easterly winds, and much less rain, than in December and January of the preceding winter. Indeed, we have had so little rain this winter, as to occasion serious apprehension of a famine. Last year the thunder and lightning were constant, and sometimes terrific; but this year there has been as yet comparatively none. The rains almost invariably come from the S. W., and not in one continued storm, but in showers, that pour down torrents. The south-west are the prevailing winds, and are the most pleasant we have. With north-

easterly and northerly winds, we seldom see a cloud; but they are too bracing, and are not unfrequently attended with too much of a chill to render them desirable.

The snows of Lebanon are now spread out before our eyes, upon the hill country round about. I think it cannot be more than ten miles to the snow; and we are probably within forty miles of a New England winter. We have no fire in our houses, and, after sitting down closely to our studies for two or three hours, we generally feel the need of exercise, in order to keep ourselves warm. And as we usually walk for this purpose, we are reminded of him, who "walked in the Temple, in Solomon's porch, when it was winter."

The summer was not so oppressively hot as we had anticipated. The thermometer was frequently 85° at 9 A. M. and 87° at 3 P. M.; but it was never higher than this in the house, except one day, when it was above 90° . By way of experiment, I once placed it on the sand, in the public road, when it rose to about 120° . There was usually a refreshing breeze from the S. W. And by abstaining, in great measure, from solid food, living principally on sour milk, melons, figs, and bread, and from sun-rise till sun-set, taking care to keep myself quiet and within doors; I can truly say, that I never suffered less from the heat, nor was I ever able to study more, in any previous summer of my life. What will be the result of further observations and experience, I know not; but, should the summer ever prove too hot, we can easily ascend the mountain, and, I suppose within sixty miles, we should come to snow drifts, which are said not to have been thawed away since the flood.

Beyroot is certainly healthy, and it is probably the most healthy place on the coast of Syria. I have known several cases of intermittent fever, during the rainy season; but none, that proved mortal. It is said, that the plague never rages here. Last spring two Turkish men-of-war brought the plague with them from Egypt. Many on board were sick, some were dead, and others dying. But they came on shore, went into every part of the city, and continued three days in Beyroot. We were a little alarmed, and kept ourselves in close quarters; but, as no instance of infection occurred, we unlocked our doors, and ventured abroad, after the expiration of a week.

The four following are the principal things, to which a missionary must attend, in order to preserve his health, while he is engaged in study in this country. He must wear flannel all the year; wrap himself in fur during the winter; avoid sudden exposures to the cold if he is in a state of

perspiration; and rigorously adhere to a simple diet, during the hot months.

I do not think, that a person previously inclined to pulmonary complaints, would ever suffer from them in this country. It is possible, however, that his delicate constitution might be more exposed to the liver or bowel complaint.

But, Sir, the hail is now rattling upon my windows; the birds of the air have just taken refuge in my study from the pitiless storm; and though I have now on a surtout, and a plaid cloak over the whole, with my hat on my head, and two pair of shoes on my feet, yet I have barely warmth sufficient to assure you that I am truly and always yours.

Beyroot, March 1, 1825.

On the 1st ult. I gave you the result of my observations on the weather for the month of January; and I now proceed to give you the result of them for the month of February.

Thermometer at 9, A.M.		At 3, P.M.	Course of Wind.
Feb. 1, 1825.	54°	52°	S. W. rain.
2,	47	50	N. E. a little rain.
3,	48	51	N.
4,	51	54	N. E. & S. W. little rain.
5,	50	53	S. W. a little rain.
6,	53	56	S. W.
7,	54	56	N.
8,	55	59	N. E.
9,	59	63	N. E. & S. W. littlerain
10,	57	56	S. W. rain.
11,	54	54	S. W. rain.
12,	51	52	S. W. rain.
13,	50	50	S. W. rain.
14,	49	52	S. W.
15,	50	51	S. W. rain
16,	46	46	S. W. & N. E. rain.
17,	42	41	N. E. rain, sn. w & hail.
18,	38	38	N. E. snow.
19,	35	37	N. E. ice in morning [nearly half an inch.
20,	36	40	N. E.
21,	39	44	S. W. a little rain.
22,	43	47	N. E. & S. W.
23,	48	51	S. W. a little rain.
24,	50	52	S. W. rain.
25,	50	50	S. W. rain.
26,	51	55	S. W. a little rain.
27,	53	55	N. E.
28,	55	58	S. W. a little rain.

During some part of the month, the weather was said to be more severe, than has been known before, for at least half a century. The snow lay upon the ground the greater part of the 17th day of the month, and nearly half of the day, on the 18th. Many persons of twenty-five and thirty years of age had never seen ice before in their life, and could not conjecture what it was. Some called it glass, and others insisted that it was a new kind of snow, that had fallen from heaven; but how it came into their bed-chambers, was a difficulty they could not solve. When I told some of them how thick and deep the ice and snow probably were in America, at that time, they shrugged up their shoulders, and expressed the greatest joy, that their lot had not been cast in so wretched a country.

Now sir, though you may smile at this, yet I do assure you, there was much real suffering here. The cold stone walls of almost every house were damp; the water had been dropping, for several days, through almost every roof; such a thing as a fire place did not exist, and probably never had existence, in Beyroot; many poor women and children were without a bed, without even a house, without a shoe to their foot, and with no other clothing but such as they wear in the hottest months. They "were wet with the showers of the mountain, and embraced the rock for want of shelter." I saw their limbs quake with the cold, and their feet bleed in wandering from house to house on the cold ground for bread; and heard the cries of their little ones.

As it generally (perhaps always in the winter,) snows upon the mountains when it rains at Beyroot, it was a sudden change of the wind, that brought down upon us so unexpected a winter scene, and which clad all Lebanon, from the summit to the base, in one entire unsullied sheet "of purest white."

A very uncomfortable chill continued for several days, in consequence of there being so large a body of snow so near us.

This whole winter has been much more cold, and, excepting February, much less wet, than last winter; and we have had, as yet, comparatively no thunder and lightning. We are all in good health and spirits. Our hands, which had become swollen amidst the rigors of the year, are now restored to their natural state; the snow has melted away; and we are left to wonder, that we no more acknowledge the hand of that great and good Being, who "hath set all the borders of the earth, who hath made summer and winter, and who preserveth our lives from destruction, and crowneth us with loving kindness and tender mercy. Blessed be God, even the God of our salvation."

Beyroot, March, 31, 1825.

Having given you my thermometrical observations for January and February, in two previous letters, the former of which went by way of Malta, and the latter by way of Smyrna, I now propose, in this my third, to give you some idea of the weather in the month of March.

Thermometer at 9 A.M.	At 3, P.M.	Course of Wind.
March 1, 1825, 54 ²	53 ²	S. S. W. rain.
2, 53	54	S. S. W. rain.
3, 51	53	N. E. very little rain.
4, 52	55	N. E.
5, 54	59	S. W. a little rain.
6, 57	59	N. E.
7, 59	60	N. E.
8, 58	60	N. E.
9, 60	61	S. W. a little rain.
10, 60	61	S. W. a little rain.
11, 60	62	N. E.
12, 60	61	S. W.
13, 57	60	S. W.

14, 60	63	N. E.
15, 60	62	N. W. a little rain.
16, 59	63	S. W. rain.
17, 60	63	S. W.
18, 61	64	N. E.
19, 62	64	S. W.
20, 60	61	S. W. rain & hail.
21, 55	55	S. W.
22, 52	52	S. W. rain.
23, 49	51	N. W. & S. W. little rain.
24, 52	52	N. W.
25, 48	50	S. W. rain.
26, 49	51	S. W. a little rain.
27, 48	52	N. E. a little rain.
28, 52	54	N. N. E.
29, 56	60	S. W. a little rain.
30, 60	61	N.
31, 58	60	N. E.

Although there has been rain on nearly half the days during the month, yet the quantity of rain that has fallen, has not been great.

On the ninth inst. we had a fine view from the terrace of six water-spouts. They were all carried to the N. E. and soon came in contact with a point of Lebanon, that projects into the sea between Beyroot and Tripoli.

On the 20th, we had heavy thunder and a severe storm of hail. The hail stones were as large as pigeons' eggs, and broke one of my windows before I could close my shutters.

Those days, in which the thermometer was below 54 degrees, though by no means uncomfortable for a man of business abroad, were too cold for a student shut up in his closet, between walls of damp, naked stone. No sickness has prevailed during the month, except a severe epidemic cold among children.

There has been, for some time, a great scarcity of bread in all this region. Whole villages have already been a considerable time destitute, and we have apprehensions of a famine. There is corn in Egypt, and also at Acre; but there is no Joseph to open the store houses, and save the lives of the inhabitants. Neither of the pashas will sell, except at so exorbitant a price, as prevents any importation of it. Every thing in this country is as it should not be. The foundations are out of course. Could I tell you of all the oppressions of the poor and needy, and all the cruelties, which the stronger practice upon the weaker, and those in power upon their rivals; could I detail to you, how a prince in this neighborhood invited, a few days ago, two shekhs, his friends, to a feast, and, at the close of it, cut out their tongues, and bored out their eyes, that they might never say nor do any thing against his interests; and could I represent to you the still greater abominations, and cruelties, and impositions of the priests, and the stupidity, ignorance, superstition, bondage, and wickedness, in almost every form, of the people;—you, my dear brother, would wonder that we did not oftener adopt the

expressive language of the weeping Prophet, "I am pained at my very heart!"—We see and hear enough every day to "make rivers of waters run down our eyes." "O when shall the day break, and the shadows flee away!"

From the foregoing tables it appears, that, during the months of January, February, and March last, the *extremes* of Fahrenheit's thermometer, at Beyroot, three hours before, and three hours after noon, and the *general range*, were as follows:—

Three hours before noon,	35° to 62°.
Three hours after noon,	37 to 64.
General range,	50 to 60.

The *mean temperature* of each of the months, at each of these times of day, with that of the whole period, is indicated by the following table:—

	At 9, A. M.	At 3, P. M.
January,	54°	56°
February,	48	51
March,	56	58
Whole period,	52°	55°

In about half of the ninety days, there was more or less rain, and on two of the days it snowed and hailed. The general course of the wind was N. E. & S. W. ; more frequently the latter: and almost all the rain came with a S. W. wind.

CEYLON.

JOINT LETTER OF THE MISSIONARIES.

THE last joint letter of the missionaries to the Corresponding Secretary, was dated Dec. 15, 1824, and an extract from it was published in the Herald for July, page 200. The following letter was dated Feb. 12, 1825, subsequently to the large accessions to the church, from among the heathen, of which some intimation was given at page, 202, of this volume. A particular account of the very encouraging scene presented on the day, in which the mission church was more than doubled as to numbers is here given.

During the past year, we have been laid under peculiar obligations to praise the Lord for the manifestations of his love and mercy to us, and to this people. Verily he hath crowned the year with his goodness. He has blessed us in temporal and in spiritual things. He has preserved the lives, and in a good degree the health, of all our number, and granted us increased facilities for pursuing the work of the mission. But above all, it hath pleased him graciously to pour out his Spirit here, and grant us *two special seasons of refreshing from his presence*. Of the commence-

ment of the first of these, we gave you some account in our letter of Feb. 28, 1824; and to that letter we now refer you for an account of the first six weeks of the revival.* We are happy to say, that the work continued steadily to advance, for a considerable time after that letter was written, and then declined gradually. But the happy fruits of it are still seen and felt at all our stations. Some, as we had reason to expect, who appeared well for a time, went back to the world, and thus shewed by their conduct that they were only "stony ground hearers." A goodly number, however, we rejoice to say, have "brought forth fruit with patience," and continued to stand firm amidst much ridicule, contempt, and persecution from their heathen relations. Thus they shew, that they fear God rather than man, and evince a willingness and determination to forsake all for Christ. Considering the youth and inexperience of most of them, the difficulties of their situation among this heathen people, and the numerous and powerful temptations, with which they are surrounded, we have great reason to admire the grace of God, that has preserved them as lambs among wolves, and enabled them so generally to let their light shine before men, and thus publicly to manifest their firm attachment to the Saviour.

Second Revival of Religion.

Though the first revival declined very considerably, we were all of us led to entertain strong hopes, that the Lord would soon visit us again in mercy. Nor were our expectations disappointed. About the middle of October last, we began to discover some very pleasing indications, that the Lord was near, and waiting to be gracious. Many of the native members of our church were unusually stirred up to seek the Lord by fasting and prayer, and to intercede with much earnestness for the outpouring of the spirit, and the conversion of sinners. Some of them, who had, for a long time, been walking in darkness, and concerning whom we had entertained some fears, were now revived, and made to rejoice in the Lord, and be active in seeking the salvation of others.

About this time, also, an unusual spirit of prayer was manifest among ourselves, and we were led to make our requests unto Him who heareth prayer. On the 21st of October, our quarterly season of communion was attended by all the

* See p. 134.—An account of this effusion of the Holy Spirit having been previously given in the journal of Mr. Winslow, (pp. 79—83,) the description of it in the letter above referred to, was omitted in the Herald.

brethren and sisters. It proved a joyful day to our souls, and a season of sweet communion with each other, and with our ascended Saviour. We trust that rather an unusual spirit of attachment to each other, and to all the members of the body of Christ, was manifest on that day. What we saw among ourselves, and among the native members of the church, were evident tokens that the work was begun. Accordingly, soon after this time, some special seriousness was manifest at all our stations. A considerable number, who were awakened in the former revival, but had lost most of their serious impressions, were now awakened again. The greatest part of the members of our Charity Boarding Schools, several assistants in our families, schoolmasters, and native assistants in the schools, were more or less affected by divine truth. Several of them hope that they have been born of the Spirit. But on this point, we would speak with great caution, and rather wait till we see abiding fruits of their conversion. Judging from their conduct during the last two or three months, we may say, however, that we indulge a hope that a considerable number have passed from death unto life.

Admission of Native Converts to the Church.

You will rejoice to hear that the first fruits of the revival, at the commencement of the year 1824, have already been gathered into the church. This was done on the 20th of last month. As that was, on many accounts, a day of peculiar interest to us, you will undoubtedly be pleased with a short account of it. As many of the hopeful converts were young, and liable to deceive themselves and others, we thought it prudent to keep them on trial for a longer time than is customary in our native land. It has been our usual practice heretofore, to receive the hopeful converts into the church at the several stations with which they were connected; though we consider ourselves, and all our native members, as forming but one church. But on this occasion it appeared important to us to deviate from our usual course, and to receive them altogether. To induce many people to come together on the occasion, even more than could be accommodated in any of our places of public worship; also to strengthen the hands and encourage the hearts of the native members of our church, and to honor the Lord in the sight of this people; we were induced to erect a temporary building for the services of the day, in the village of Santillepay, which is nearly in the centre of all our stations. Though the building was 100 feet long, and 66 feet wide, yet

as it was not more than twelve or fourteen feet high, with a flat roof, and covered on the top and sides with *badjans* (the braided leaf of the cocoanut tree,) the whole expense of it was small. Considering that we have the materials, of which it was constructed, on hand, the whole cost of preparing it for the occasion, was not probably more than 40 Spanish dollars. To render the appearance of it neat and decent, the top and sides were lined with white cloth, and the floor covered with mats. The mats were sent from our several stations, and the cloth will be used for our Charity Boarding Schools.

The cholera morbus being prevalent, and there having been rain the night before, many persons were prevented from attending. The number of people present, however, could not have been less than from twelve to fifteen hundred. The number of persons received into the church, at that time, was *forty-one*. Of these, thirty-six belonged to our Charity Boarding Schools and five were from among the people. All, except eight of this number, were baptised at that time, and also five children.

Our Wesleyan brethren, the Rev. Messrs. Roberts and Stead, also the Rev. Mr. Knight of Nellore, were present with us to witness this pleasing scene.

The order of exercises for the occasion, was as follows.

1st. Introductory address, prayer, and singing.

2d. Prayer and Sermon.

3d. Address to the candidates on the subject of baptism and prayer.

4th. Baptism of the candidates.

This was performed in the following manner. The candidates being all arranged in a semicircle in front of the pulpit, the youth connected with the central school at Batticotta, first came forward, one by one, knelt, and received baptism. Those belonging to the Charity Boarding School at Tillipally next came forward, and were baptised in the same manner. Next those connected with Manepy and Panditeripo. Then the girls belonging to the school at Oodooville; and lastly the adults. Each brother took a part in baptizing the candidates.

5th. Prayer after the baptisms.

6th. Reading the articles and covenant of the church.

7th. Baptism of the children.

8th. Address to the persons received into the church.

9th. Administration of the Lord's Supper.

Eighty-six persons united in commemorating the dying love of Christ in the midst of the heathen.

10th. Address to the audience.

After the address, the following question was proposed to the people: "Who among you are sincerely desirous of becoming Christians, and are determined earnestly to seek the salvation of your souls?" All such being requested to rise, immediately more than one hundred, unconnected with the church, stood up before the assembly, and then publicly declared their belief in the Christian Religion, and their intention to become the disciples of Jesus Christ. Some of this number are already, we trust, the humble followers of the Lamb, and will probably, in the course of this year, publicly profess their faith in Christ, by being received into the church. We have determined, by leave of Providence, to hold another general meeting, in the same place, on Thursday, the 21st of July next, for the purpose of receiving the remainder of those, who have been hopefully converted during the past year. Should this letter reach you before that time, and in season for our patrons and friends to be made acquainted with our intentions, may we not hope that they will remember us in a special manner at the throne of grace on that day; and that, in answer to their prayers, the Holy Spirit will be poured out upon the assembly?

While the audience was dispersing, we united in singing "Come let us anew our journey pursue." Though the exercises were long, the attention of the audience was kept up till the end. Many of the people appeared to be greatly interested in what they saw and heard; and we may hope that good impressions have been made by the services of the day.

What we have said above, will convey to your mind but a faint idea of what we witnessed on that occasion. It was a new era to us, and to this people; a day of peculiar interest; and one which calls for peculiar gratitude. We are constrained to say with the Psalmist, "Bless the Lord, O our souls, and all that is within us, bless his holy name." "This is the Lord's doing; and it is marvellous in our eyes." May we always be enabled to say from the heart, "Not unto us, O Lord, not unto us, but unto thy name give glory."

Were we to select any part of the exercises of the day, as peculiarly interesting, we should say, it was the *administration of the ordinance of baptism*. To see so many come forward before the heathen, and receive the seal of the covenant of grace, and there profess themselves to be the Lord's, caused our hearts to overflow with joy. With what emotions of delight did we hear the beloved names of *Brainerd, Buchanan, and Martin; of Dwight, Bachus, and Huntington; of Parsons, of Harriet Newell, and also of many living worthies, whose names are*

dear to us, and to the church of Christ! May we not hope, that some of them, at least, will prove themselves worthy of the names they bear?

Notice of two, who were baptised.

One is an old man of more than sixty years. It was truly affecting to see him advancing with hoary locks and trembling steps, and kneeling to receive the seal of the covenant. He was baptised by the name of *Andrew*. He is a *fisher*! He had lived all his days in heathenism, till he was awakened about fifteen months ago by the preaching of the Gospel. He now hopes he has been born again in his old age. We trust he is indeed a disciple of Christ.

The case of *Timothy Dwight* is so interesting, not merely in relation to himself, but in the probable effect, which his conversion may have upon others, that we feel authorized in selecting this case from among many that are very interesting, and in mentioning a few particulars respecting him. You are already aware, that he is an amiable youth of fine talents; and that he has been pursuing his studies with much success, almost from the commencement of our mission. He was awakened about a year ago, and gave us some reason to hope, that he had experienced a change of heart. Still he did not express such a hope of himself. He continued several months, apparently halting between two opinions, greatly fearing his relations, and unwilling to renounce all for Christ. But we rejoice to say, that, during the last revival, he was enabled to declare himself *openly and boldly* on the Lord's side. The effect of this on his numerous relations and acquaintance, and on the lads in the Central School, has been most salutary and obvious. Before his hopeful conversion, we were often met by the remark, "If your religion be true, why does not Dwight become a Christian? He has long examined it, and knows whether it is true or not." Now, by the blessing of God, this weapon has not only been wrested from the hands of the heathen, but turned against them. We had long made this youth a special subject of prayer. We trust, also, that many, in our native land, who loved that venerable name which he bears, have often remembered him in their intercessions; and that, in answer to prayer, he is now a child of God, and may hereafter become a preacher of righteousness.

Exhortation to Prayer.

We would take this opportunity to impress, if possible more deeply upon the minds of all, who seek the conversion of

the heathen, and especially upon those, who support children in our Charity Boarding Schools, the great importance of praying more earnestly and perseveringly for their conversion. God has shewn, in many instances, to them and to us, that he is a God, who listens to the cries of his children. In proof of this, witness the glorious displays of his grace here, during the past year, in two special seasons of revival. Many of those who have been called into his kingdom, are youth of the finest talents in our Charity Boarding Schools. Here we are training them up expressly for the service of Christ and his church. If Christians continue to pray, and God continues his blessing on our labors, for a few years to come, these youth will be qualified to go forth as heralds of salvation to their own countrymen. They will possess many advantages for this purpose above ourselves. They will have qualifications for this great work, which we can never attain. When we consider how loud and earnest is the call for well qualified native preachers in this eastern world, and the prospects that are now opening before us of at least a partial supply, may we not "lift up our heads and rejoice" in the hope, that the deliverance of this long enslaved people draweth nigh?

Importance of the contemplated Mission College.

When we contemplate the spiritual miseries of the heathen, the present situation of these interesting youths, as above described, and the importance of their receiving a thorough education to qualify them for the ministry of the Gospel, the importance of carrying into immediate operation our contemplated College, appears great indeed. The idea of failure in this object, involves in it a train of consequences, as it respects the present and future generations of this people, altogether too appalling to be calmly contemplated by any benevolent mind. Shall we fail in our object for want of that support, which a benevolent public is abundantly able to grant? Shall these youth go from our schools, half educated and unqualified for their work? Shall they be sent forth unarmed to fight against "principalities, against powers, against the rulers of the darkness of this world?" Shall this heathen people be left to perish in their sins, and generation after generation go, in quick succession, to people the world of perdition? Relying on the mercy and promises of God, we answer, No. We have confidence also to believe, that the Christian public will also answer, No; and that it will speedily furnish the means of carrying into operation this benevolent institution.

Among those, who have been hopefully converted, during the last season of revival, are three young men, who are the sons and relations of some of the principal men in the parishes of Mallagam and Tillipally. They have attended the school at Tillipally, as day scholars, from the commencement of the mission, and have made good progress both in their Tamul and English studies. They continued a long time to resist the truth, but are now apparently convinced and converted. Indeed they openly and boldly avow their change of sentiments and feelings. Their hopeful conversion, though important in itself, is rendered peculiarly so, on account of their rank, respectability, and consequent influence in society. Their heathen relations and acquaintance are greatly annoyed on account of their forsaking the religion of their fathers, and professing themselves Christians. Much pains is taken to induce them to forsake our religion, and return to heathenism. What will be the result of these efforts, time alone must determine.

Our little church now consists of *eighty-seven* members, all of whom, except fourteen, have been gathered into it from among this people.

In our letter of February 1824, above mentioned, we gave you some account of the first public meeting that we held with our schoolmasters. We are happy to say, that similar meetings have been continued quarterly to the present time. These meetings have been evidently attended with the divine blessing, and productive of much good. We stated that at our first meeting with them, 30 out of 70* professed to believe that Christianity is the only true religion. At our last meeting with them in November, out of about 70 who were present, all but two professed to believe that *Christ is the only Saviour of sinners!* As many as ten or twelve of this number give pleasing evidence, that they have "passed from death unto life;" and many more of them appear to be in reality convinced of the vanity and folly of heathenism, and of the truth and importance of the Christian religion.

Native Free Schools.

Our *Native Free Schools* have, during the past year, been generally very well attended; and we have reason to believe, that much good has been effected by means of them. A large number of the eldest boys in these schools are now able to answer readily and with propriety almost any plain question respecting the leading truths of the Scriptures. These schools are

* This number includes the schoolmasters from Nellore.

becoming a more and more interesting part of our missionary system.

We could easily and profitably extend the system had we funds for the purpose.

The following schedule will present at one view many facts respecting all of our stations, and save the trouble of giving them in detail.

Stations.	Ch. Board. Sch. No. of Child.	Native mem. of the Church.	No. of Nat. Free Schools.	No. of School- masters.	No. of Boys in School.	No. of Girls in School.	Total No. of Children.
Tillipally,	31	13	17	24†	1046	100	1146
Batticotta,	35	12	9	9	253	47	300
Oodooville,	31	17	13	15	535	33	568
Panditeripo,	30	14	9	9	240	30	270
Manepy,	28	11	9	9†	305	45	350
Kaits,*		3	2	2	35		35
	155	70	59	68	2414	255	2669

* A Native Station.

† One is a schoolmistress.

With respect to Native Free Schools, this schedule is designed to shew what has been their state generally, during the past year. The number of boys and girls mentioned, is that actually belonging to the schools. The daily attendance is considerably below that number.

It will be observed, that the number of schoolmasters is greater, than the number of schools. This arises from the fact, that, in cases where the school is very large, there are two, and in some cases even three, teachers.

Mission Church.

It will also be seen, that the number of native members of the church connected with our stations, is less than the whole number before mentioned. This arises from the fact, that a few of them are now living at a distance from us, and therefore are not put down as connected with any particular station. The whole number of native members is seventy-three.

Besides the forty-one persons, mentioned above as having joined the church on the 20th of January last, the following persons have been admitted during the past year.

At Tillipally, Charles Hodge. His heathen name is Valu. He is now very usefully employed as a superintendent of schools connected with that station.

At Oodooville, Aseervatham, a young man from Jaffnapatam, formerly in the central school at Batticotta, but now employed as a native assistant at Oodooville. He is a young man of good talents; has an easy and happy manner of communicating divine truths; and bids fair hereafter to become a native preacher.

At Panditeripo, two interesting boys belonging to the Charity Boarding School at that place, whose names are T. W. & S. Bloomfield; also Samuel Willis, a young man formerly belonging to the Charity Boarding School, but now employed as a medical assistant under Dr. Scudder.

In September last, two of the native members of the church, viz. D. G. Gautier and Julia Ann Prime, were united in marriage.*

Charity Boarding Schools.

The Charity Boarding School for girls, at Oodooville, we are happy to say, is in a flourishing condition, both in temporal and spiritual things. The progress of the girls in their studies, and in needle work, during the past year, has been such as greatly to encourage us to persevere in our attempts to promote female education in this district. The influence of the revivals, during the past year, has been most happily felt in this school. All the large girls, as well as the Ayah, (female servant,) who assists in taking care of them, are hopefully pious. Through the influence of the efforts that have been made to educate females in this district, we are happy to see that the prejudices of the people against it are melting away, and some among them openly advocate it. We have much reason to hope, that the time is not very far distant, when large numbers of girls will receive an education in our Native Free Schools, without the expense attending our charity boarding establishments.

All of our Charity Boarding Schools continue to be a most interesting part of our missionary charge. Though the care of them is attended with much labor and anxiety, yet God has greatly blessed our efforts to do good in this way. As we advance in this work, the object at which we aim in training up these children appears more and more desirable; and we are encouraged to persevere in it, and, if possible, to overcome every obstacle that opposes our progress. The revivals, during the past year, have had a most salutary influence upon all these schools. Almost

* A particular notice of Samuel Willis, D. G. Gautier, and Julia Ann Prime may be found in the Herald for August, pp. 233—238. Ed.

every member of them has been more or less impressed with the great importance of obtaining an interest in Christ. We are not therefore by any means to suppose that the good accomplished is confined to the number of those actually converted. The moral aspect of all these schools has been almost entirely changed, by the powerful and happy influence of these revivals. We already experience very efficient help from some of the pious boys, in disseminating a knowledge of Christianity. They distribute tracts among the people, read the Scriptures to them, and converse with such as are willing to hear. Both by precept and example, they shine as lights in this land of darkness.

It will be seen, by the above schedule, that the present number of children of both sexes in our Charity Boarding Schools, is 155. We could easily increase the number to almost any extent, did we, on the whole, think it best. But for several reasons, we think it prudent, to confine ourselves nearly to our present number.

In answer to the inquiry from an officer of the Board, "What portion of the members of the Charity Boarding Schools will be proper candidates for admission to the College?" the missionaries reply:

We can say generally, that we do not intend to retain in our Boarding Schools any children, except those of good promise. It is therefore our expectation, that most of the boys now with us, will hereafter become members of the Central School. That our expectations will in some instances be disappointed, is, judging from past experience, highly probable. It has been the practice at all our stations, to dismiss from our schools such boys, as, after a fair trial, give us good reason to believe they will never be able to make good progress in their studies, and thus become able to communicate instruction to others, and to acquire a livelihood for themselves by their learning. The expense of supporting them is so great, that we think their places had much better be filled by other boys of better capacities.

Reason of an apparent irregularity in Naming Children.

Some *unavoidable* evils, however, have resulted from this course of proceeding. It has *very frequently* happened, that, after a boy (apparently a good one,) has been supported for many months, and received an English name, he is either dismissed from the school, or induced by his relations to run away. As we have more names on our list, than children in our schools, it

will often happen, when a child thus leaves us, that a considerable time will elapse before another child can resume the same name. Again; after a boy has been long called by his English name, it is very difficult to change it for another, even though, as is sometimes the case, his benefactors at home should cease to contribute to his support. It will be seen, therefore, that it is often impossible for us to do justice to those benefactors of the children, who have a *priority* of claim to have a child of a particular name in one of our Boarding Schools. For, though the name is given in the first instance, it often happens, that, in the course of a few months, the child leaves the school. We have endeavoured to do right on this subject, and to act with as much impartiality as possible, in bestowing the names that have been sent out. But after all, we are sensible, that many of the kind benefactors of these children must have had their patience severely tried, in being, in many cases, obliged to wait several years, without seeing the name, which they have given, on the list of children. We wish, however, that all such persons may understand the difficulties of the case; and that *justice will eventually be done to all of them if possible*. Let them also remember, that their contributions and their prayers are not in vain; that they are assisting to support a system, which has already been greatly blessed, and which has received the smiles and approbation of Heaven in no ordinary degree. If, therefore, good is done, if these children are converted and trained up to be preachers of the Gospel, instruments of turning many to righteousness, it will surely be no cause of grief to them to reflect, that they were instrumental in effecting so great an amount of good, even though the men by whom it was effected did not bear the name they could have desired. We hope and expect, therefore, that our kind friends, who contribute to the support of these schools, will not grow weary in well doing; and that they will bear long with us, even though they should not see the name they desire, on the list of children, for a considerable time to come.

In the month of September last, Dr. Scudder, on account of ill health, was advised by his brethren to take a voyage to Madras, and even farther, if it appeared to him desirable, after his arrival at that place. He sailed on the 14th September, and, after an absence of a few weeks, returned again to his station. During his stay in Madras, he resided principally with the missionaries of the London and Wesleyan Societies, by whom he was treated with much kindness. While there, he consulted Messrs. Bailey and Pritchard, two of the members of the Medical Board at

that place, who gave him such advice concerning the management of his complaint, as will, it is hoped, prove an important auxiliary in restoring him to health. We have all much reason to rejoice in the goodness of our Heavenly Father thus manifested to our dear brother.

During the past year, the people in this island, as well as in the greater part of Southern India, have, in the providence of God, been visited with severe judgments. Drought, and scarcity, amounting, in some places, almost to a famine, and the cholera morbus, have been sent upon them. We are sorry to say, this terrible disease is now raging in many parts of this district, and is daily hurrying numbers to the tomb. It has appeared at some of our stations; but through the kindness of God, ourselves, and families, and Boarding Schools have been preserved. We are daily admonished, that our time is short; and seriously warned to keep our lamps trimmed and burning, waiting for the coming of our Lord.

We shall now close this letter by earnestly requesting an interest in your prayers, and those of the Prudential Committee and Board, that the blessing of God may ever rest upon this mission; and especially that we may continue to enjoy the refreshing showers of his Holy Spirit, until all the children in our schools, and all this heathen people, shall unite with the whole church on earth and in heaven, in saying, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever."

With much esteem, we subscribe ourselves your brethren and fellow laborers in the vineyard of our Lord.

B. C. MEIGS,	L. SPAULDING,
D. POOR,	H. WOODWARD,
M. WINSLOW,	J. SCUDDER.

P. S. We believe we have not yet mentioned, in any of our communications, the death of the Honorable and Venerable Dr. Twisleton, Arch Deacon of Colombo. He died very suddenly, on the 15th of August last, while on a visit to the south part of the island. He had enjoyed vigorous health during the whole period of his residence in Ceylon, till within a few weeks of his decease. His death is deeply lamented by large numbers of the people, and particularly by the native inhabitants, to whom he was uniformly very kind, condescending, and generous. From our first landing on the island, he has uniformly shewn himself a firm friend to our mission, and we cannot but deeply lament his loss.

In a brief note to the Corresponding Secretary, written four days later than the preceding, Mr. Meigs says :

You will see with joy, that the prospect of our mission, as to *spiritual* things, was never more bright. You may rest assured, that we have not told you even all that might be said with truth, for fear that a wrong impression would be made. Our friends will have to guard against supposing, that the work is *done*: it is only just *begun*. The sun is not even risen. We only see the light breaking in the east. Still our hopes of speedily beholding the Sun of Righteousness appear in his glory among this people, are lively, and our prospects cheering. Pray for us, that we may be thankful, humble, diligent and persevering in our Master's service.

CHEROKEES.

Views of a native Indian, as to the present condition of his people.

As it can hardly fail to be interesting to our readers to see what views are entertained by a native Cherokee, as to the advances made by his countrymen in civilization, we shall here insert the greater part of a letter from Mr. David Brown, the brother of Catharine, to the Editor of the Family Visitor. The letter was written at Willstown, on the 2d of September.

The Cherokee nation, you know, is in about 35 degrees north latitude; bounded on the north and west by the State of Tennessee, on the south by Alabama, and on the east by Georgia and North Carolina. The precise quantity of land, over which the Cherokees claim sovereignty, is not yet ascertained, and consequently I cannot say: but this I can readily say, *they have no more to spare*. This country is well watered; abundant springs of pure water are found in every part. A range of majestic and lofty mountains stretch themselves across the nation. The northern part of the nation is hilly and mountainous. In the southern and western parts there are extensive fertile plains, covered partly with tall trees, through which beautiful streams of water glide. These plains furnish immense pasturage; and numberless herds of cattle are dispersed over them. Horses are plenty, and are used for servile purposes. Numerous flocks of sheep, goats, and swine, cover the valleys and hills. On Tennessee, Ustanala, and Ganasagi rivers, Cherokee commerce floats. The climate is delicious and healthy; the winters are mild. The spring clothes the ground with its richest scenery. Cherokee flowers of exquisite beauty and variegated hues meet and fascinate the eye in every direction.

In the plains and valleys, the soil is generally rich; producing Indian corn, cotton, tobacco, wheat, oats, indigo, sweet and Irish potatoes. The natives carry on considerable trade with the adjoining states; and some of them export cotton in boats down the Tennessee to the Mississippi, and down that river to New Orleans. Apple and peach orchards are quite common; and gardens are cultivated and much attention paid to them. Butter and cheese are seen on Cherokee tables. There are many public roads in the nation, and houses of entertainment kept by natives. Numerous and flourishing villages are seen in every section of the country. Cotton and woolen cloths are manufactured here. Blankets of various dimensions, manufactured by Cherokee hands, are very common. Almost every family in the nation grows cotton for its own consumption. Industry and commercial enterprise are extending themselves in every part. Nearly all the merchants in the nation are native Cherokees. Agricultural pursuits, the most solid foundation of our national prosperity, engage the chief attention of the people. Different branches in mechanics are pursued. The population is rapidly increasing. In the year 1819, an estimate was made of all the Cherokees; those on the west were estimated at 5,000, and those on the east of Mississippi, at 10,000 souls. The census of this division of the Cherokees has again been taken within the current year, and the returns are thus made; *native citizens*, 13,563; *white men married in the nation*, 147; *white women do.* 73; *African slaves*, 1277. If this summary of Cherokee population from the census, is correct, to say nothing of those of foreign extract, we find that in six years the increase has been 3,563 souls. If we judge the future by the past, to what number will the Cherokee population swell in 1850? How vain, then, to talk of Cherokee deterioration!

White men in the nation enjoy all the immunities and privileges of the Cherokee people; except that they are not eligible to public offices. In the above computation of the present year, you perceive that there are some African slaves among us. They have been from time to time brought in and sold by white men; they are, however, generally well treated, and they

much prefer living in the nation to a residence in the United States. There is hardly any intermixture of Cherokee and African blood. The presumption is, that the Cherokees will, at no distant day, co-operate with the humane efforts of those who are liberating and sending this proscribed race to the land of their fathers. National pride, patriotism, and a spirit of independence, mark the Cherokee character.

The Christian religion is the religion of the nation. Presbyterians, Methodists, Baptists, and Moravians are the most numerous sects. Some of the most influential characters are members of the church, and live consistently with their profession.—The whole nation is penetrated with gratitude for the aid it has received from the United States government and from different religious Societies. Schools are increasing every year; learning is encouraged and rewarded. The younger class acquire the English, and those of mature age the Cherokee system of learning. The female character is elevated and duly respected. Indolence is discountenanced. Our native language, in its philosophy, genius, and symphony, is inferior to few, if any in the world. Our relations with all nations, savage or civilized, are of the most friendly character. We are out of debt, and our public revenue is in a flourishing condition. Besides the amount arising from imports, a perpetual annuity is due from the United States, in consideration of lands ceded in former periods. Our system of government, founded on republican principles, by which justice is equally distributed, secures the respect of the people. Newtown, pleasantly situated in the centre of the nation and at the junction of Ganasagi and Gusuwati, two beautiful streams, is the seat of government. The legislative power is vested in what is denominated in the native dialect, *Tsalagi Tinilawigi*, consisting of a national committee and council. Members of both branches are chosen by and from the people for a limited period. In Newtown, a printing press is soon to be established; also a National Library, and a Museum. Immense concourse of people frequent the seat of government when *Tsalagi Tinilawigi* is in session, which takes place once a year.

Foreign Intelligence.

SOCIETY ISLANDS.

AFTER the copious statements respecting the Society Islands, which were made in the Herald for September, it may perhaps be

thought, that little more need be said at present. Those islands form, however, one of the most interesting spectacles, towards which the eyes of the Christian can be presented in this world; and every new fact in relation to

them, and every confirmation of past statements, cannot be wholly unattractive. The following notices of the islands, from Messrs. Tyerman and Bennet, written after they had embarked for another part of the world, have, to some extent, the merit of novelty, and throughout are worthy of insertion and perusal. They throw new light upon the condition of a people, who, a few years ago, were sitting in the deepest darkness, but have burst from their gloom as a light to Christendom.

Progress in Civilization.—Civilization has already made great progress in all the islands, and is making rapid advances. The two settlements of Burder's Point and Haweis-Town, are nearly equal to any; but with these two exceptions, the Windward islands are far inferior to the Leeward. The cause may be the retarding influence of the Tahitian government, which has never yet viewed our ideas of civilization in that important and interesting light, with which the governments of the other islands have done; nor are the chiefs of that government disposed to treat their missionaries with that respect and deference so observable in the Leeward Mission.

Political State.—Of the politics of the Society Islands, it is difficult to form a just and accurate idea. However, we understand that the authority of *Pomare* extends only to Tahiti, Eimeo, Tetaroa, and another uninhabited island or two, and that all the Leeward Islands are independent, under the sovereignty of their own respective kings, who are all warm friends to their missionaries and to the cause of truth. All the islands both of the leeward and windward groupes, have their own codes of laws, which are printed and published, and we can assure the Directors of their equity; and that they guarantee to the people all their rights as in England, while they give to their kings a dignity, their power a stability, and their domestic establishments an affluence, which they never before enjoyed.

All the other islands at a distance, which have embraced the Gospel, must be regarded as also living under the same laws; for the native teachers take with them the laws of the islands from which they go, and when heathenism and idolatry fall, and Christianity is embraced, all the religious and political institutions they enjoyed in their own country succeed as a matter of course. When we left the islands, they were all in a state of the most entire tranquillity, and no war was in the least expected. There had indeed been reports and rumors of war in Tahiti, but they had subsided. More unanimity existed among the chiefs, and the new code of laws promised a security to the property, and a liberty to the subjects of that government, which they had never before enjoyed. A rage for *tatauing* themselves had long existed among the young men in all the islands, and had given much trouble, but in all the leeward islands it had subsided to a great extent, and we do not expect any great evils from it to the

windward, where all were allowed to do as they wished, on that subject, without being liable to punishment.

Seminary for the Children of Missionaries.—Though from the time of our arrival in the islands, and so soon as we become acquainted with the state of the children of the missionaries, we were most deeply convinced of the essential importance of a school for their education, as well for the safety and prosperity of the mission, as for their own sakes, yet we met with innumerable difficulties in the way, and our fears were not small, that we must after all abandon all hope of accomplishing our wishes. But the object was too important to suffer us to despair, so long as any ground of encouragement remained; and before we left, we had the pleasure to see the School-Institution commence operations under the tuition of Mr Orsmond and Mrs. Orsmond.

The missionaries are erecting a building at their own expense, for the School, 130 feet in length, which will accommodate forty boys and girls with school rooms, and all other conveniences, and will keep it in repair. It is situated at Afareaitu, on the east side of Eimeo, in a very eligible situation. Mr. Orsmond's principal duties relate to the school; but he will preach to those natives who may reside there on Lord's-days, and do all the good he can as a missionary, while he is discharging his duties as a schoolmaster; and we trust that from this important institution, God will raise up missionaries to carry on the glorious work which their parents have been the honoured instruments of commencing.

Cotton Factory.—The buildings for the cotton factory at Eimeo were not quite finished, though nearly so; and Messrs Armitage and Blossom were diligently employed in preparing for the putting up of the machinery. The water-wheel was not quite completed; but we hope by the present time all is in action. We have placed the whole under such regulations as appeared to us, after a good acquaintance with the islands, the most suitable.

Libraries.—A public permanent library is established at Tahiti, and another at Tahaa, for the benefit of both the missions. There had been, indeed, something like public libraries before, but they were little more than a name, and many of the books had been divided. Before we left, they were revived on permanent principles, and put under regulations which will, we trust, render them both durable and useful. Many of the books which we had brought out with us for our own use, we have given to these Institutions, and most of the philosophical instruments for the use of the school. We strongly recommend to the religious public to send contributions of both books and philosophical apparatus for the use of both these important Institutions. There will be a library at the Seminary for the benefit of the children, and contributions of suitable books to this library will be also of great importance.

Version of the Scriptures.—The translation of the sacred oracles is proceeding, upon the

whole, as rapidly as we could wish; and, in the course of a few years, the whole, we trust will be in the hands of the people. We have done all we could to facilitate this great work; but a better plan than that in operation is not, perhaps, practicable. Respecting the fidelity of the translations which have been already made, it may be gratifying to the Directors to know, that we have read a great part of them, comparing them with the original Greek, and we can assure them that they are done with great skill and judgment; the inaccuracies were very few, and of little moment; and we much question whether a more faithful translation of the Scriptures was ever made into any language. The sense is generally given with great clearness and precision; and such is the copiousness of the Tahitian language, that it is generally sufficient, and but comparatively few foreign words are necessary to be introduced. We have read over all the catechisms, and almost every thing that has been printed in the Tahitian language, and are highly gratified on perceiving that they contain nothing but doctrinal truths and

moral principles of the most decided evangelical character. This is the case with all the hymns. The same remarks apply to all the sermons of the missionaries. *Great, indeed, is the truth, and in all things it is triumphant.*

Retrospective View.—On taking a minute and deliberate retrospect of the state of the Mission in the South Seas, the character and talents of both the brethren and their wives who are engaged in the work, the state of the churches and congregations, in both a spiritual and moral point of view, the condition of the schools and the various religious and civil institutions now in full operation—the political state of the different islands, and the progressive improvements which the natives are making in the arts of civilized life, and the estimation in which the missionaries are held, both as pastors and friends, we find so little to deplore, and so much to admire, that our souls are filled with joy, while we exclaim, Blessed, indeed, are the people who are in such a case. Let the whole earth be thus filled with the Redeemer's glory!

Domestic Intelligence.

NATIONAL SEAMEN'S FRIEND SOCIETY.

MORE than one hundred respectable masters and mates of vessels, in the city of New York, have signed their names to the following expression of their opinion and wishes in favor of the organization of a National Institution in behalf of Seamen.

We, whose names are hereunto written, being Masters and Mates of vessels, feeling a deep interest in the promotion of morality and religion among Seamen, and believing that the proposed organization of a *National Seamen's Friend Society*, on the principles of the British and Foreign Seamen's Friend's Society, and the great institutions of benevolence in our own country, is the most effectual measure that could be adopted to advance the great object in view, beg leave, to express a hope that the project may be carried into effect. It is our decided conviction that the efforts of individual Societies, without concert of action, or correspondence of labour, however useful and important they may be, will not be able to accomplish the great end in view, with the same ease, or in the same period, that the uniform and increased operations of a general Institution would.

Harbor of New-York, }
September 1825. }

AMERICAN TRACT SOCIETY.

Instituted at New York, in May last.

IN the Herald for June, it was mentioned, that a National Tract Society had been formed at New York, and that the Society, whose centre of operations had been in Bos-

ton, had voted to become a Branch of the other, upon such conditions as the Executive Committee should determine.

Soon after the annual meeting of the Society in Boston, its Executive Committee issued a Circular, the more important matters of which are contained in the following extracts.

The principles of this Union will be reported in detail to this Society, at their next meeting. It is sufficient now to say, that according to the plan mutually agreed upon, the American Society at New York will adopt our present series of Tracts as the basis of theirs, subject to such alterations only, as will fit them for circulation among the friends of evangelical truth of different denominations; and will supply all the Tracts we receive of them for our depositories, at as low a rate, as we could publish them in New England. They have also chosen the former Corresponding Secretary of our Society to be a member of their Publishing Committee, and have given him full power to act with the other members of that Committee as to the additional Tracts which shall be published by the National Society. The terms agreed upon respecting the Tract Magazine, the Christian Almanac, and all other subjects, are such as must be entirely satisfactory to both Societies.

From this brief statement it will be apparent, what reason we have, not only to be satisfied, but to rejoice, in what has been done. The American Tract Society, which has been in successful operation for so many years, and has taken such strong hold on the affections of the Christian community, retains its distinct organization, its constitution, its members, its funds, its officers, and its Auxiliaries; and will, it is hoped, make increasing efforts, and have increasing success in promoting its

great object, *the dissemination of the most useful Religious Tracts*. There will be no loss, but it is believed, great gain, as to the *economy*, with which the great business of publishing Tracts in America will be carried forward. There will be great gain also as to the extent to which Religious Tracts will be spread. The establishment of the Institution in New York with which our Society and other Societies are to co-operate, will, it is hoped, contribute ultimately to a tenfold increase of the Tracts annually disseminated: while the plan of union adopted secures the inestimable advantage of having the same series of Tracts,—(and that series the best which can be prepared by the united labors of all concerned,) disseminated through all parts of our country, and among different denominations of Christians. Who can tell how much will, in this way, be accomplished towards removing hurtful prejudices, and uniting all the friends of Christ in their affections and prayers, and in their endeavors to advance the prosperity of Zion? Amid the dissensions of past ages, such a co-operation of Christians of different names might have been found impracticable. But, blessed be God, a new era has arrived, and things once impossible, have now become easy.

The union of different Societies in their efforts to disseminate Religious Tracts will be likely to give a far greater impulse to the public mind in favor of this mode of doing good; and we trust the result will be, that a vastly greater amount of useful tracts will be spread through America, than would be done by the efforts of different Societies, acting separately.

Recently a union has been effected between the New-York State Tract Society, and the National Institution.

In June, the Executive Committee of the National Society published an Address to the Christian public, from which, had it not been very extensively circulated, it would be expedient to make copious extracts. It will still be proper, however, that some portions of it be transferred to our pages. The first extract describes the rise and progress of the Institution.

In the month of March last, incipient measures were adopted in the city of New-York, with the view of forming a Society, to be denominated the AMERICAN TRACT SOCIETY; the object of which should be, "to diffuse a knowledge of our Lord Jesus Christ as the Redeemer of sinners, and to promote the interests of vital godliness and sound morality, by the circulation of Religious Tracts, calculated to receive the approbation of all Evangelical Christians." Deference to the numerous existing Societies in the different States induced the original projectors of this design to invite a consultation of delegates to be holden on the Tuesday preceding the Anniversary of the American Bible Society, for the purpose of maturing the enterprise, and giving existence and form to the

institution. At this consultation there were present a respectable number of delegates, from various religious denominations, who, with the advice and assistance of other gentlemen of high consideration from different sections of the country, revised and agreed upon a Constitution to be submitted to a more public meeting on the following day, when the proceedings of the Convention were considered and sanctioned with a most delightful unanimity. Since that period measures have been pursued which have already secured the co-operation of several Tract Societies, and particularly the aid of that most respectable and efficient institution in the Eastern States, the American Tract Society at Boston, who have, without a dissenting voice, resolved to become a Branch of the National Society established in New-York. Under these auspices, the citizens of New-York have liberally stipulated to furnish the Society a large and commodious edifice for the seat of their operations, and have already procured funds to the amount of upwards of twenty thousand dollars, and commenced the Society's house in one of the most eligible portions of the city. The individuals alluded to have done this, not only with the express design that the Society shall have every accommodation, (without ever taking any thing for this purpose from funds consecrated to the publishing and distribution of Tracts,) but with the expectation that it shall eventually receive, from rents on the building, a considerable amount annually, in augmentation of these funds.

With respect to the *doctrinal* character of the Tracts to be published, the Committee are very explicit.

On this subject the most full and liberal provision is made in the Constitution of the AMERICAN TRACT SOCIETY. The different denominations composing the Publishing Committee, come to their work with the solemn and honest stipulation to be each the protector of his own peculiarities; and in this labor of mercy to publish and distribute such Tracts only, as shall inculcate those great doctrines in which they all harmonise. Man's native sinfulness—the purity and obligation of the law of God—the true and proper Divinity of our Lord Jesus Christ—the necessity and reality of his atonement and sacrifice—the efficiency of the Holy Spirit in the work of renovation—the free and full offers of the Gospel, and the duty of men to accept it—the necessity of personal holiness—as well as an everlasting state of rewards and punishments beyond the grave—these are doctrines dear to our hearts, and constitute the basis of our union. And who does not see, that in the present state of our own country and the world, there is a wide sphere of successful operations, in simply diffusing these and other kindred truths in which we agree? It is hoped that the Publishing Committee, agreeably to the suggestion of the esteemed President of the Society, in his first official address, will "ever bear in mind the high responsibility of their office; and always feel

that, as the eternal destinies of souls may hang upon their deliberations and doings, no Tract should ever be issued from the Depository of this Society, which does not contain, should it find its way where a Bible was never seen, nor the Gospel ever heard, enough of Divine truth to guide the ignorant and the inquiring sinner into the path of eternal life."

The advantages and claims of the Society are stated in the following paragraph.

Peculiar advantages, it appears to the Committee, will result from the formation of a great Institution whose operations shall extend over our whole country, and, as far as practicable, even beyond its limits. The twofold union of various local institutions, and of Christians of different denominations, all applying their powers in a common direction, and uniting the concurrence and feeling of this free and enterprising nation, appears to be the only measure which can secure all the energy of operation that is needed. The world at large, the adjacent states of South America, the islands of the West Indies, and our own United States in particular, present a vast and inviting field for the exertions of a Society combining the efforts of the whole Christian community. Our own country contains a population of more than eleven millions, scattered over an extent of more than one million of square miles, every hour becoming a more numerous and more reading population. Four millions of this population consist of children; and under the operation of the system of Common Schools which is adopted in many of the States, aided by the influence of Sabbath Schools established in all, how comparatively easy is it to extend the power of moral and religious instruction, through the medium of Tracts, to these flourishing nurseries of the Church and the State. Should God lift his smile upon the Society, it will speak to the remotest corners of the globe. The purpose of its conductors is to publish Tracts in various languages, and to be heralds of Divine Mercy, not only to our own population, not only to the provinces on our Northern and Southern frontier, but to Eastern and Western Asia and the Southern Ocean. But how can this be accomplished without a more generous and undivided impulse? Every new Institution, also, of such character, exerts a happy influence on our national union, and is a new accession of the best and strongest affections of the human heart, gathered from the remotest parts of the land, to "lengthen the cords and strengthen the stakes" that bind together the body politic; so that, while public opinion maintains its existing ascendancy, every new accession of diffusive benevolence will render it more and more difficult for the spirit of faction or usurpation to sever this cemented country. And so long as public opinion maintains its existing supremacy, who does not feel the immense importance of moulding it by a moral and religious influence, and of securing and augmenting our civil and political liberties by the most unconfined diffusion of the

lights of science and religion throughout a community whose political existence depends on the intelligence, and, more especially, on the integrity of the people? We might add to these considerations that, should approved Tracts be supplied to the nation from one general establishment, one set of stereotype plates, and one set of engravings, one Board of Managers and Officers, and one centre of transportation, the economy of such a measure in all the expenditures and labours of the Society must be a powerful argument in favor of the union. Tracts are now exceedingly cheap, but the Committee are greatly deceived if the formation of the AMERICAN TRACT SOCIETY does not render them cheaper than they now are, and if the Parent Depository is not able to supply the country at a lower rate than they can be supplied by the local Societies. And why should the establishment of a General Institution diminish the zeal of the local Societies? Are they not all moving forward from the desire of doing good, and under the paramount impulse to what is best? Has the National Bible Society diminished the zeal of the local Bible Societies? With the Divine blessing on the AMERICAN TRACT SOCIETY, the Committee have little doubt that a course will be pursued which, by augmenting the zeal of the whole, will augment the zeal of the parts; which, while it shall secure the confidence, will concentrate the unabated and increased efforts of the nation; and which, while it invigorates the heart, will pour its life blood, with accelerated force, through every artery and vein.

PRESBYTERIAN EDUCATION SOCIETY.

Seventh Report:—Presented May 12, 1825.

THE last Report of the Directors of the Presbyterian Education Society commences with a notice of their late Corresponding Secretary, the Rev. PHILIP MELANCTHON WHELPLEY, A. M. Pastor of the first Presbyterian Church in New-York, who died July 17, 1824.

WHILE we unite with his relatives and with the church of God, in lamenting the early removal of a man of so much private worth—of such high promise of still greater usefulness in the vineyard of the Lord—of talents and attainments so commanding, consecrated as they were, to the service of Christ; we shall, as a Society, long feel and mourn the loss of one of our most zealous and tried associates in this sacred cause. Regarding the institution as one of fundamental importance, he devoted to the promotion of its interests no inconsiderable portion of his time. The object appeared to rise in his estimation, as it must in that of every man of intelligent piety, as he approached the world of spirits. The last letter, it is believed, which he wrote was in its behalf. May the grateful recollection of his services, and his premature rest from his labours, stimulate the friends of the

institution to greater efforts to fill up the numerous breaches made in the ranks, and to augment the number of Zion's watchmen.

The Rev. WARD STAFFORD, of New York City, was chosen Corresponding Secretary, in the place of Mr. Whelpley.

The number of students preparing for the Gospel Ministry, who have received assistance from the Society, the past year, is exhibited in the following table, which we have compiled from the Report. It should be remarked, however, that from some of the Executive Committees and Auxiliary Societies, no reports were received; and that the information from others was less full and explicit than the Directors wished.

<i>Committees and Aux. Societies.</i>	<i>No. of Students.</i>
Executive Committee of N. York,	17
Exec. Com. of Philadelphia,	
Exec. Com. of Morris and Essex, N. J.	6
Exec. Com. of the N. Assoc. Presby.	2
Exec. Com. of Cayuga,	9
Western Education Society,	23
Exec. Com. of Geneva,	1
Exec. Com. of Ontario, number unknown,	
Rochester Education Society,	2
Exec. Com. of Crawford Co.	1
Education Society of Catskill,	1
Exec. Com. of E. Tennessee,	31
Exec. Com. of W. Tennessee,	3
Total,	98

If, says the Report, we suppose, that the branches of the Society, which have not reported, have assisted the same number as in former years, it will make the whole number patronized by the Society, one hundred and five. To enable these one hundred and five young men to pursue their studies, preparatory to the ministry of the Gospel, there has been expended, according to the best estimate which we can form, a sum not exceeding six thousand dollars. It would be difficult, we believe, to devise any other method by which so much good could be accomplished with the same amount of property.

Respecting the plan of this Society, the Report contains the following statements.

According to the Constitution, it is the object of the Society to assist indigent and pious young men in acquiring an education for the gospel ministry:—It is to hold

out the hand of encouragement to those whose hearts are animated with an unquenchable desire to become the heralds of the cross, and who are disposed to make an effort to assist themselves in preparing for the holy, self-denying service of their Master. With all the aid which they receive, they are under the necessity of making great exertions to meet the expenses of their education. By this means the vigor of their constitutions, and, we may add, of their minds, is preserved. They become inured to toil, form habits of economy and self-denial; and is it not at least probable, that men, who, to attain their object, are willing to persevere, notwithstanding all the difficulties which they have to encounter, will have more enlarged and consistent views of ministerial labor, and character, and responsibility—that this course of discipline will invigorate their piety, and render them more brilliant lights in the church of God?

There is another characteristic of the plan of the Society to which we wish to invite attention:—It is the security which it affords, that the most suitable young men will be assisted. The members of the respective Executive Committees, and the Directors of Auxiliary Societies, consist of ministers and respectable laymen, located in different sections of the Church, who select from young men with whose character and circumstances they have an opportunity of being well acquainted. Previous to giving any encouragement, testimonials are required of their piety, talents, and indigence. They are then put on trial, for a time, under some approved instructor. If received at the end of this term of trial, it is only on condition that they continue to manifest the same character. They remain under the inspection of the Committee or Auxiliary Society until prepared for the ministry.

It is provided, that the General Board should have no power to select or to aid directly, any student. This Board is designed as the general medium of communication; the reservoir, into which the streams of benevolence flow, and from which they are distributed through the Executive Committees and Auxiliary Societies.

Each Branch has the power of selecting such young men as it sees fit, and of sending them to that literary or theological institution which it may prefer; and it is gratifying that we are able to state, that, in almost all our respectable Academies, Colleges, and Theological Seminaries, there are to be found young men who are patronized by this Society.

Miscellanies.

DUTY OF CHRISTIAN WOMEN.

A Discourse delivered in the Church of Princeton, New-Jersey, Aug. 23, 1825, before the Princeton Female Society for the support of a Female School in India. By Ashbel Green, D. D.

THE following extract from this sermon, sets in a strong light the duty owed by Christian

females to their degraded sisters in heathen lands.

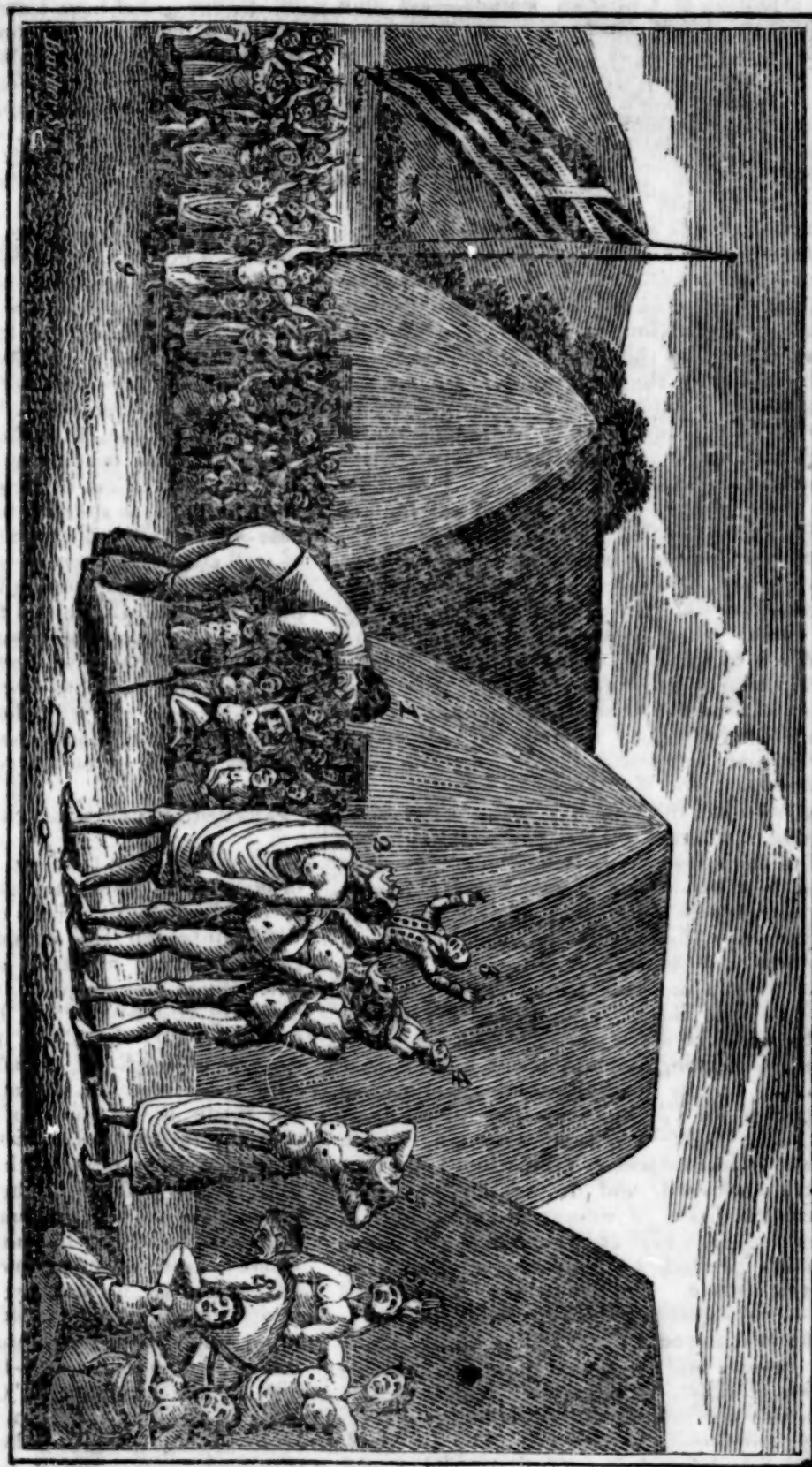
AMONG all the benevolent associations that have been mentioned, and to which it seems as if every one, who loves either God or man, must cordially wish success, there is not one, that is, in my view, more worthy of the spe-

cial attention of Christian women—not one that more appropriately belongs to them—than such societies as that whose anniversary we this day celebrate. Consider its object. It is to deliver one half of the human species, in the most populous region of the earth, from a state of the deepest and most complete abjection; from a state which exhibits them as mere animals; not worthy to be considered as reasonable and immortal beings; not the fit subjects of intellectual improvement, and of religious happiness and hope; not the companions of men, on the footing of intelligence, or of any approximation to equality; but only as his slaves and the instruments—but I cannot proceed in the description of their state. It is not of a nature to be described before this audience; nor even to be thought on by one's self, but at the expense of every species of painful and sickening emotions. I solemnly ask then, if there can be a louder call for humane, for benevolent, for Christian exertion, from every one in whose bosom the feelings of humanity, benevolence, and Christian compassion, are not "twice dead, plucked up by the roots," than that which is here made, to lend a helping hand, to lift up these millions on millions of the human family, from this state of absolute bestial ignorance, degradation and servility, to a state of rationality, intelligence, happiness, dignity, and the hope of heaven? And if this may be asked of every man, who has the soul of a man, what shall be said to women, to Christian women, in behalf of their own sex, whose feelings they must best know, and in whose wretchedness and sorrows they can best sympathize? Do they occupy themselves in other works of kindness and charity? And can they neglect this? Ought not this to be their peculiar, their favorite object? Ought not the women of the whole civilized world, to make common cause, in rescuing more than one half of their common nature from the condition of brutes? Ought not all *Christian* women to do this? Yes, they ought—and bear with me, if you cannot think and feel as I do, when I say that I have wondered, and do wonder, that the known condition of women in India, and in other regions where Heathenism and Mahomedanism prevail, has not operated with an electric force, on the whole enlightened part—and especially on the Christian part—of the sex, to rouse them to the most vigorous action, and to unite them in a concentration of effort, to bring out female nature from this horrible abyss of reproach and infamy; and to raise it to the standing for which it was formed and intended by the Great Author of our being. Heathens and Mahomedans all together, male as well as female, are we know in a state of awful ignorance and wretchedness; but there is a *speciality* in the case of women among them, and it is of this I am now speaking. Women are debased far below their lords and masters, who are themselves debased. They are of wretched and degraded tyrants the more wretched and degraded slaves and drudges, or the mere instruments of their base sensuality. In the *deep* of Heathen and Mahomedan abominations, there is "a lower deep," and there it is, that the whole female sex with them is found. Thanks to God, that those who are trying to

bring them relief, have some encouraging indications of success. A considerable number of the poor natives of India, have surrendered their female children for education to the thrice blessed missionaries; to the heavenly minded men and women, who began and are still engaged in this Godlike work of restoring them to the rights of human nature, and the prospect of eternal felicity. To have made this good beginning, is to have done much. Let but the happy effects of female education be once visible, although it be on a small scale—let but a few well educated females, from among the lower casts in India, go forth into life, and make their superiority to degraded men, as well as to degraded women, to be seen and felt; the certain consequence will be, that the desire of female education will become general and ardent; and the great object in view will be in a train to be reached, as speedily as the nature of the case will permit. To furnish these specimens of well educated women—and we hope they will be Christian women too—in the various parts of India, will indeed require funds and exertions, a thousand times greater than any of which at present we have the knowledge. But still, the work has been commenced, and is in progress; and we believe it to be God's work, and that, under his smiles and benediction, it will go on and prosper.

PARAMOUNT CLAIM OF CHRISTIAN DUTIES.

BE it understood, that no accomplishments of body or of mind, no attainments in the favor of princes or priests or the sons of men, will countervail the crime of undervaluing the humblest, meanest servant of Christ, when he is known to be such. Whosoever hath rejected him or his, he will in that day reject. I do, therefore, in conformity with the law of judgment, separate from hope all who have lived in a Christian land, but have not made it the object of their life to watch over the interests of Christ, to whatever else they may have devoted themselves. If they have turned aside from the sanctuary where his name is praised, or from the society of the righteous, to whom his interests are dear, to whatever else they may have devoted themselves, I take no apology; statesmen, legislators, nobles, royalty itself. All who are to stand before this judgment-seat, are to answer upon this count,—If they dealt mercifully by the members of Christ, and righteously by his holy cause, or if they neglected both, giving heed to other concerns. It is summary, and nothing may be pleaded in excuse or arrest of judgment. Occupation with other matters, and ignorance of this; the high sphere of rank and business in which we moved, the stream of custom carrying us past these trifling objects—nothing will be admitted in extenuation of the capital crime of having postponed the concerns of Jesus Christ, to any other which are consulted for by the busy world. He who made and preserves us, considers himself to have the prior claim, the foremost claim of all; which claim having made in due form, in most gainful and gracious terms, if we reject it, he will hold us guilty, guilty, whatever be our character and conduct in other respects.—*Irving's Orat.*



WAILING ON ACCOUNT OF THE DEATH OF KEOPUOLANI.

EXPLANATION.

1. Kuakini.---2. Hoapii, the husband of Keopuolani.---3. Kauikeoii, the young prince.---4. Nahienuaena, the young princess.---5. Kamehamehu, the favorite queen of Kihoriho.---6. Wahinepio, sister of Krimoku.---7. Kalakua, mother of Kamehamehu.---8. Kaiho, near relative of Keopuolani.---9. Keoua, wife of Kuakini.

REMARKS UPON THE ABOVE REPRESENTATION.

IN the *Missionary Herald* for July, was inserted a representation of the Funeral Procession at the interment of Keopuolani, Queen of the Sandwich Islands, a Memoir of whom has lately been published. That was altogether a Christian scene, and was the effect of Christian influence exerted by the missionaries. The above engraving, however,

represents quite a different scene—the result and the remains of heathenism. And how dark and terrific, how full of despair, must those views of death have been, which led to customs so abhorrent to every mind enlightened by the Gospel!

“For two days,” says the Memoir, “there was scarcely a sound to be heard in Lahinah, but the most deafening wailings and the most bitter lamentations. Keopuolani was a

mother to every body! We have all lost a mother!" were exclamations constantly ringing through the settlement.

"The people collected from every part of Mowee to join their tears and cries. Sometimes whole districts were seen walking in single file, in most perfect silence, till they came within about a hundred rods of the corpse, when the whole company at the same instant commenced their mournful cries."

The engraving represents the meeting of Kuakini, Governor of Owhyhee, and the relatives of the deceased Queen. All the chiefs, except Kuakini, are in their native dress on this occasion; whereas, in the funeral procession, they were all clad in the European manner. The young prince, Kaulikeouli, who is now heir to the throne, and his sister, appear on the shoulders of their attendants.

"Kuakini arrived from Owhyhee in the afternoon, and his meeting with the other chiefs it is impossible to describe. The engraving shows but a very small part of the whole company, that met on the occasion, and the various attitudes, as they are represented, were rendered tenfold more shocking by the united wailings of the people, which rung from one end of Lahinah to the other."

American Board of Missions.

FORMATION OF AUXILIARIES.

MASSACHUSETTS.—The *Auxiliary Society of Franklin County*, was organized at Heath, in the presence of a numerous congregation, on the 20th of September. The officers for the present year are,—

Hon. George Grennell, Jun. <i>President</i> ,	
Rev. Jonathan Grout,	
Hon. Joshua Green,	
Rev. Aaron Gates,	} <i>V. Presidents.</i>
Gen. Asa Howland, and	
Roger Leavitt, Esq.	
Rev. Thomas Shepard, <i>Secretary</i> ,	
Franklin Ripley, Esq. <i>Treasurer</i> .	

Resolutions were proposed and seconded by the Rev. Mr. Clark, of Buckland, and the Rev. Mr. Shepard, of Ashfield; and Gen. Asa Howland, of Conway, and the Rev. Mr. Grout of Hawley; who also made appropriate addresses on the occasion.

NEW-HAMPSHIRE. The *Auxiliary Society of Merrimac County* was organized on the 20th inst. It comprises the Associations formed in Merrimac County, with those in Sandbornton and Gilmanton, in Strafford County. The officers for the year are,—

Rev. Walter Harris, of Dunbarton, <i>President</i> .	
Rev. Abraham Burnham, Pembroke,	
Stephen Ambrose, Esq. Concord, and	} <i>V. Pres.</i>
Rev. Moses Sawyer, Henniker,	
Rev. Nathaniel Bouton, Concord, <i>Secretary</i> ,	
Mr. Nathaniel Abbot, Concord, <i>Treasurer</i> .	

The Rev. Dr. Church, of Pelham, N. H. a member of the Board, and Mr. George Cowles, Permanent Agent of the Board, were present as a Deputation from the Prudential Committee. Mr. Cowles made an address on the occasion, and Dr. Church preached a sermon.

FORMATION OF ASSOCIATIONS.

VERMONT. *Rutland Co.* Benson. Gent. Asso. Rev. Daniel Kent, Pres. Allen Goodrich, Esq. V. P. John Kellogg, Esq. Sec. Jesse Parkil, Esq. Treas. 4 coll. June 28th.—Lad. Asso. prev. formed.

Hubbardton. Gent. Asso. Dea. S. Cheever, Pres. Dea. L. Resseque, V. P. Dea. J. Flagg, Sec. Mr. J. Walker, Treas. 4 coll.—Lad. Asso. Mrs. J. Pet-tee, Pres. Mrs. Wm. Ramsey, V. P. Mrs. L. Resseque, Treas. 4 coll. June 30.

West Haven. Mr. S. I. Hitchcock, Pres. Mr. J. Buel, V. P.—Dea. D. King, Sec. Dea. A. Wyman, Treas. 3 coll.—Lad. Asso. Mrs. B. Smith, Pres. Mrs. M. Pratt, V. P. Mrs. A. Wyman, Sec. Mrs. D. King, Treas. 3 coll. July 3.

Middletown. Gent. Asso. Rev. H. Bigelow, Pres. Capt. F. Loomis, V. P. Mrs. O. Clark, Sec. Capt. J. Caswell, Treas. 3 coll.—Lad. Asso. Mrs. H. Bigelow, Pres. Mrs. F. Loomis, V. P. Miss. Serena Minor, Sec. Miss P. Stoddard, Treas. 4 coll. July 7.

Addison Co. Bridport. Gent. Asso. Rev. I. Graves, Pres. Dea. P. Kitchel, V. P. Rev. Asahel Stone, Sec. M. Chambers, Esq. Treas. 9 coll.—Lad. Asso. Mrs. I. Graves, Pres. Mrs. P. Kitchel, V. P. Mrs. R. Harris, Sec. Mrs. M. Gay, Treas. 9 coll. July 10.

Shoreham. Gent. Asso. Rev. D. O. Morton, Pres. U. H. Everist, Esq. V. P. Mr. L. O. Birchard, Sec. Col. H. Everist, Treas. 4 coll. July 15.—Lad. Asso. prev. formed.

Windsor Co. Woodstock. Gent. Asso. Rev. Walter Chapin, Pres. Benj. Swan, Esq. V. Pres. Edwin Hutchinson, Sec. Lyndon A. Marsh, Esq. Tr. 6 coll.—Lad. Asso. Mrs. Walter Chapin, Pres. Mrs. Benj. Swan, V. Pres. Miss Amy Smith, Sec. Mrs. David Peirce, Treas. 4 coll. July 19.

Windsor. Gent. Asso. Rev. John Wheeler, Pres. Dea. Nathan Coolidge, V. Pres. George D. Dutton, Sec. Capt. Wm. Tifleson, Treas. 4 coll.—Lad. Asso. Mrs. John Wheeler, Pres. Mrs. John Leverett, V. Pres. Miss Susan Curtis, Sec. Miss Martha H. Leverett, Tr. 5 coll. July 28.

Hartford. Gent. Asso. Rev. Austin Hazen, Pres. Dea. Philemon Hazen, V. Pres. Doct. Samuel Sargent, Sec. Freegrace Leavitt, Esq. Tr. 6 coll.—Lad. Asso. Mrs. Austin Hazen, Pres. Mrs. Thos. W. Pitkin, V. Pres. Miss Elizabeth Tilden, Sec. Mrs. Dan. Wright, Tr. 5 coll. Aug. 6.

Norwich, South Parish. Gent. Asso. Thos. Emerson, Esq. Pres. Dea. Cyrus Partridge, V. Pres. Jacob Burton, Esq. Sec. John B. C. Burton, Treas. 4 coll.—Lad. Asso. Mrs. Thos. Emerson, Pres. Mrs. Cyrus Partridge, V. Pres. Miss Cynthia G. Emerson, Sec. Miss Mary Safford, Tr. 3 coll. Aug. 10.

North Parish. Gent. Asso. Rev. Samuel Goddard, Pres. Dea. Asa Lord, V. Pres. Jeremiah Bissell, Esq. Sec. Dea. Israel Newton, Treas. 5 coll.—Lad. Asso. Mrs. Jeremiah Bissell, Pres. Mrs. Isaac Partridge, V. Pres. Mrs. Samuel Goddard, Sec. and Treas. 4 coll. Aug. 13.

Windham Co. Grafton. Lad. Asso. Mrs. Selah R. Arms, Pres. Mrs. Eben. Burgess, Jr. V. Pres. Miss Pamela Thompson, Sec. Mrs. Caleb Hall, Treas. 4 coll. June 2.—Gent. Asso. previously acknowledged.

Orange Co. Royalston. Gent. Asso. Rev. Joseph Torrey, Pres. Gen. John Francis, V. Pres. Oel Billings, Sec. Dea. Jacob Safford, Treas. 4 coll.—Lad. Asso. Mrs. Joseph Denison, Pres. Mrs. Oel Billings, V. Pres. Mrs. Dolly Smith, Sec. Mrs. Calvin Skinner, Treas. 4 coll. Aug. 22.

Sharon. Gent. Asso. Rev. Samuel Bascom, Pres. Rodolphus Brown, V. Pres. Capt. Freeman Page, Sec. Saml. Steele, Esq. Sec. 4 coll.—Lad. Asso.

Mrs. Levi Walker, Pres. Miss Ruth Parkhurst, V. Pres. Mrs. Wm. Steele, Sec. Mrs. Heman Parkhurst, Treas. 4 coll. Aug. 25.

Thetford. Gent. Asso. Rev. Chas. White, Pres. Hon. J. P. Buckingham, V. Pres. Simeon Short, Esq. Sec. Dea. Wm. Thayer, Treas. 5 coll.—Lad. Soc. Mrs. Wm. Child, 1st Direct. Mrs. Chas. White, 2d do. Mrs. ——— Chapel, 3d do. Miss Eunice White, Sec. Mrs. Simeon Short, Treas. 9 coll. Sept. 2.

West Fairlee and Post Mills Village. Gent. Asso. Rev. Joseph Tracy, Pres. John Riley, V. Pres. Doct. Saml. Niles, Sec. Wm. Henton, Esq. Treas. 4 coll.—Lad. Asso. Mrs. Joseph Tracy, Pres. Mrs. Nathl. Niles, V. Pres. Mrs. Asa Southworth, Sec. Mrs. Asa May, Treas. 4 coll. Sept. 7.

Vershire. Gent. Asso. Dea. Eben. Parker, Pres. Dea. Lyman Walker, V. Pres. Capt. Pliny Dwight, Sec. Dea. Geo. W. Maltby, Treas. 5 coll.—Lad. Asso. Mrs. Joseph Phillips, Pres. Mrs. Lyman Walker, V. Pres. Mrs. Wm. Church, Sec. Miss Rhoda Carr, Treas. 4 coll. Sept. 9.

Chelsea. Gent. Asso. Capt. Harry Hale, Pres. Dea. Enos Smith, V. Pres. Erastus Allen, Sec. Dea. Henry Barnes, Treas. 4 coll.—Lad. Asso. Mrs. Erastus Allen, Pres. Mrs. Calvin Noble, V. Pres. Miss Polly Hale, Sec. Miss Sarah Hyde, Treas. 4 coll. Sept. 11.

Brookfield. Gent. Asso. Hon. Elisha Allis, Pres. Capt. Amasa Edson, V. Pres. Luther Wheatley, Sec. Selah Graves, Treas. 4 coll.—Lad. Asso. Mrs. Elijah Lyman, Pres. Mrs. Amasa Edson, V. Pres. Mrs. Daniel Washburn, Sec. Mrs. Barna Biglow, Treas. 6 coll. Sept. 22.

Randolph. Gent. Asso. Rev. Tilton Eastman, Pres. Wm. Nutting, Esq. V. Pres. Rev. Rufus Nutting, Sec. Dea. Thomas Wilber, Treas. 5 coll.—Lad. Asso. Mrs. Rufus Nutting, Pres. Miss Maria Edson, V. Pres. Mrs. Wm. Nutting, Sec. Mrs. Joseph Edson, Treas. 5 coll. Sept. 30.

Williamstown. Gent. Asso. Rev. Joel Davis, Pres. Dea. James Smith, V. Pres. Josiah White, Sec. Col. Simeon Wight, Treas. 5 coll.—Lad. Asso. Mrs. Joel Davis, Pres. Mrs. Abel Carter, V. Pres. Mary Ann Wight, Sec. Mrs. Josiah White, Treas. 4 coll. Oct. 7.

Washington County. Montpelier. Gent. Asso. Rev. Chester Wright, Pres. Hon. Chas. Bulkley, V. Pres. Timothy Merrill, Esq. Sec. Horatio N. Baylies, Treas. 4 coll. Oct. 9.

NEW-HAMPSHIRE.—*Rockingham Co.* Hampton. Gent. Asso. Rev. Josiah Webster, Pres. Paine W. Chase, V. P. Maj. John Lovering, Sec. Dea. John Batchelder, Treas. 4 coll.—Lad. Asso. Mrs. Josiah Webster, Pres. Mrs. John Lovering, V. P. Matilda Lovett, Sec. Mrs. John Batchelder, Treas. 4 coll. July 13.

Exeter. Gent. Asso. Rev. Wm. F. Rowland, Pres. Rev. Isaac Hurd, V. P. Charles F. Folsom, Sec. John T. Burnham, Treas. 4 coll.—Lad. Asso. Mrs. Isaac Hurd, Pres. Mrs. Joanna Strong, V. P. Mrs. Joseph Boardman, Sec. Mrs. John Gardner, Treas. July 20.

Portsmouth. Gent. Asso. Rev. Israel W. Putnam, Pres. Rev. Charles Burroughs, V. P. Ebenezer Wheelwright, Sec. Rev. F. Clark, Treas. 4 coll.—Lad. Asso. Mrs. I. W. Putnam, Pres. Mrs. John Goddard, V. P. Sarah A. Folsom, Sec. Mrs. E. Wheelwright, Treas. 9 coll. July 27.

Strafford Co. Dover. Gent. Asso. Rev. I. W. Clary, Pres. William Woodman, V. P. Dea. I. W. Hayes, Sec. A. A. Tufts, Treas. 4 coll.—Lad. Asso. Mrs. Mary Kimball, Pres. Mrs. John Wheeler, V. P. Mrs. John Williams, Sec. Sarah Green, Treas. 5 coll. Aug. 1st.

Durham. Gent. Asso. Rev. Federal Burt, Pres. Alfred Smith, V. P. Abraham Perkins, jun. Sec. Capt. Wm. Wiggin, Treas. 3 coll.—Lad. Asso. Mrs. Federal Burt, Pres. Mrs. Abraham Perkins, V. P. Lydia Perkins, Sec. Margaret Blydenburgh, Treas. 6 coll. Aug. 3.

Merrimac Co. Concord. Gent. Asso. Rev. Nathaniel Bouton, Pres. Stephen Ambrose, Esq. V. Pres. John W. Shepard, Sec. Asaph Evans, Treas. Sept. 11.—Lad. Asso. Mrs. Asa McFarland, Pres. Mrs. William Kent, V. Pres. Sarah Kimball, Sec. Lydia Bowman, Treas. 10 coll. August 9.

Boscawen, W. Par. Gent. Asso. Rev. Ebenezer Price, Pres. Dea. James Kilbourn, V. Pres. Capt.

Joshua C. Plumer, Sec. Thomas Coffin, Treas. 5 coll.—Lad. Asso. Mrs. E. Price, Pres. Mrs. Joshua C. Plumer, V. Pres. Mrs. Austin George, Sec. Mrs. Thomas Coffin, Treas. 4 coll. August 15.

Boscawen, E. Par. Rev. Samuel Wood, D. D. Pres. Dr. Thomas Peach, V. Pres. John Greenough, Sec. Dea. Thomas Gerrish, Treas. 5 coll.—Lad. Asso. Mrs. S. Wood, Pres. Mrs. Henry Gerrish, V. Pres. Martha Holt, Sec. Mrs. John Rogers, Treas. 4 coll. August 16.

Bradford. Gent. Asso. Rev. Robert Page, Pres. Mr. Isaac Colby, Sec. and Treas. 2 coll.—Lad. Asso. Mrs. Ebenezer Cressy, Pres. Mrs. Robert Page, Sec. Mrs. Harvey Studley, Treas. 4 coll. August 23.

Heniker. Gent. Asso. Rev. Moses Sawyer, Pres. Mr. Josiah Childs, Sec. Dea. Nathaniel Cogswell, Treas. 4 coll.—Lad. Asso. Mrs. Moses Sawyer, Pres. Abigail Proctor, Sec. Mrs. Nathan Sanborn, Treas. 6 coll. August 24.

Northfield. Gent. Asso. Rev. Siba Conant, Pres. Dea. Jeremiah Hall, V. Pres. David Hazeltine, Sec. John E. Forest, Treas. 11 coll.—Lad. Asso. Miss Jane G. Smith, Pres. Mrs. Siba Conant, V. Pres. Mrs. Thomas Lyford, Sec. Mrs. Asa Cate, Treas. 5 coll. August 29.

Strafford Co. Sanbornton. Gent. Asso. Rev. Abraham Bodwell, Pres. Capt. Ebenezer Sanborn, V. Pres. Dr. T. P. Hill, Sec. Dea. Moses Emery, Treas. 3 coll. Sept. 9.

Gilmanton. Centre Cong. Soc. Gent. Asso. Stephen Moody, Esq. Pres. Maj. Ebenezer Eastman, V. Pres. A. E. Foster, Sec. Dea. Joseph French, Treas. 2 coll.—Lad. Asso. Mrs. Stephen Moody, Pres. Mrs. Asa Crosby, V. Pres. Maria French, Sec. Mrs. William Peaslee, Treas. 4 coll. Sept. 5.

First Cong. Society. Gent. Asso. Rev. Daniel Lancaster, Pres. Mr. Daniel Gale, V. Pres. Mr. Thomas Adams, Sec. and Treas. 3 coll.—Lad. Asso. Mrs. Daniel Gale, Pres. Mrs. Thomas Adams, V. Pres. Hannah Smith, Sec. and Treas. 3 coll. Sept. 8.

Loudon. Gent. Asso. Rev. Enoch Corser, Pres. Thomas Sargent, V. Pres. John Kenney, Sec. Dea. Daniel Tilton, Treas. 4 coll.—Lad. Asso. Mrs. Enoch Corser, Pres. Eliza Stevens, V. Pres. Lamila Osgood, Sec. Mrs. Samuel French, Treas. 4 coll. Sept. 19.

Canterbury. Gent. Asso. Rev. William Patrick, Pres. Col. Morrill Shepard, V. Pres. James Greenough, Sec. Col. Asa Foster, Treas. 2 coll.—Lad. Asso. Mrs. William Patrick, Pres. Mrs. Joseph Gerish, V. Pres. Mrs. David Morrill, Sec. Mrs. Abiel Foster, Treas. 4 coll. Sept. 22.

Hopkinton. Gent. Asso. Rev. Roger C. Hatch, Pres. and Treas. Dea. Thomas Farwell, V. Pres. Isaac Long, Sec. 5 coll.—Lad. Asso. Mrs. Roger C. Hatch, Pres. Mrs. Joseph B. Towne, Sec. 7 coll. Sept. 26.

Dunbarton. Gent. Asso. Rev. Walter Harris, Pres. Dea. John Mills, V. Pres. Jonathan Ireland, Sec. Dea. James Patterson, Treas. 4 coll.—Lad. Asso. Mrs. Walter Harris, Pres. Mrs. Benjamin Whipple, V. Pres. Mary Ireland, Sec. Mary Mills, Treas. 5 coll. Sept. 29.

Pembroke. Gent. Asso. Rev. Abraham Burnham, Pres. Doct. Josiah Kittredge, Sec. Daniel Knox, Esq. Treas. 4 coll.—Lad. Asso. Mrs. Abraham Burnham, Pres. Mrs. John Vose, V. Pres. Anne Cofran, Sec. Mrs. Josiah Kittredge, Treas. 5 coll. Aug. 3.

Chichester. Gent. Asso. Rev. Josiah Carpenter, Pres. and Treas. Joshua Lane, Esq. V. Pres. Doct. John Chandler, Sec. 4 coll. Oct. 4.

CONNECTICUT. *Windham Co.* Windham. Gent. Asso. Rev. Cornelius B. Everest, Pres. Charles Lee, V. P. Waterman C. Clarke, Sec. Thomas Welch, Treas. 5 coll.—Lad. Asso. Mrs. Timothy Warren, Pres. Mrs. Jabez Clarke, V. P. Mrs. Edwards Clarke, Sec. Mrs. C. B. Everest, Treas. 6 coll.

Willington. Gent. Asso. Rev. Hubbel Loomis, Pres. John Holt, V. P. Simon Carpenter, Sec. Chester Burnham, Treas. 8 coll.—Lad. Asso. Mrs. Hubbel Loomis, Pres. Mrs. John Holt, V. P. Mrs. Royal Storrs, Sec. Mrs. Chester Burnham, Treas. 6 coll.—Aug. 18.

Westford. Gent. Asso. Joel Ward, Esq. Pres. Moses White, V. P. David Sears, jr. Sec. Doct. Andrew Huntington, Treas. 4 coll. Aug. 16.

Donations

FROM SEPT. 16TH, TO OCT. 20TH, INCLUSIVE.

I. AUXILIARY SOCIETIES.

Barnstable co. West, Ms. Aux. so.

Rev. D. L. Hunn, Tr.	
Falmouth, Gent. in Rev. Mr.	
Woodbury's so.	824 69
La. in do.	40 41
Gent. in Rev. Mr. Shore's so.	13 93
La. in do.	12 00
Sandwich, Gent. in Rev. Mr.	
Hunn's so.	22 83
La. 1st. asso.	27 00
La. 2d. asso.	14 14
(of which to constitute the Rev.	
DAVID L. HUNN, an Honorary	
Member of the Board, 50;)	
West Barnstable, Gent. in Rev. Mr.	
Pratt's so.	23 00
La. in do.	22 00

200 00

deduct c. notes, 3 00—197 00

Colchester and vic. Ct. Mr. W. T.

Turner, Tr.	
Colchester, Gent. 1st. so.	24 78
La. 1st. so.	19 68
Exeter, Gent.	5 47
La.	14 70
Goshen, Gent.	17 06
La.	23 00
Salem, La.	10 00
West Chester, Gent.	14 00
La.	9 00

ded. amount acknowledged in Her-

aid for July, 50; expenses of the 137 69

Cumberland co. Me. by Rev. Dr.

Payson.	
New Gloucester, Gent.	26 41
La.	12 00
Pownal, Gent.	27 04
La.	29 25
Standish, Gent.	9 00
Westbrook, Gent.	26 00
La.	39 75

169 45

deduct c. notes, 1 00—168 45

Fairfield co. East, Ct. S. Hawley, Esq.

Tr.	
Bridgeport, La.	51 28
Brookfield, Fem. char. so.	15 75
Fem. Dorcas asso.	4 00
Huntington, Gent.	61 43
La.	68 00
Monroe, Gent.	28 87
La.	14 95
Reading, Gent.	18 38
Stratford, Gent.	12 00
La.	35 87—310 53

Fairfield co. West, Ct. M. Marvin,

Esq. Tr.	
Fairfield, Gent.	38 29
La.	33 00
Green's farms, Gent.	16 00
La.	23 58
New Canaan, Gent.	28 20
North Fairfield, La.	16 09
Northfield, Asso.	12 00
North Stamford, Gent. and la.	18 78
Norwalk, Gent.	83 25
La.	91 31
Ridgefield, Gent.	15 00
La.	15 00
Stanwich, Gent.	14 75
La.	25 50
Wilton, Gent.	17 25
La.	19 00—467 00

Franklin co. Ms. Mr. J. Ripley, Tr.

Greenfield, (2d. so.) La.	51 23
Hawley, (2d. so.) Gent.	9 24
La.	4 46
Shelburne, Gent.	38 64
La.	38 81—142 38

Hamden co. Ms. Col. S. Warriner, Tr.

Members of county so. ann. sub.	19 00
Blandford, Gent.	19 91
La.	24 87
Chester, Gent.	12 68
La.	12 43
Ludlow, Gent.	12 00
La.	27 06
Springfield, (1st par.) Gent.	60 00
La.	30 00
Mon. con.	37 48
C. box.	43
(2d. par.) Gent. and La.	35 09
Westfield, Gent.	24 50
La.	39 00
West Springfield, (Agawam) Gent.	5 26
La.	7 03
(Feeding Hills) Gent.	3 16
La.	6 84
Wilbraham, Mon. con.	5 35
(N. par.) Gent.	9 60
La.	17 14

408 23

ded. bal. due Hon. G. Bliss, 25—407 98

Hartford co. Ct. J. R. Woodbridge,

Esq. Tr.	
Berlin, (N. Briton so.) Gent.	12 92
(Newington) Mon. con.	10 00
A clergyman, retrench. in trav.	
exp.	2 37
Eastbury, La.	19 00
Glastenbury, (1st. so.) Gent.	35 10
La. (of which to constitute the	
Rev. WILLIAM LOCKWOOD	
an Honorary Member of the	
Board, 50;)	55 06
Granby, Gent.	12 02
(E. so.) La.	8 73
(Salmon Brook) La.	30 00
Hartford, (N. so.) La.	45 50
Mon. con.	6 81
(1st. so.) Gent.	187 00
La.	120 00
(S. so.) La.	40 00
Mon. con. to constitute the Rev.	
JOEL H. LINDSLEY an	
Honorary Member of the	
Board,	50 00
(W. so.) La.	13 64
Hebron, (Gilead) Mon. con.	3 52
Manchester, La. to constitute the	
Rev. ENOCH BURT an Hon-	
orary Member of the Board,	50 00
Marlboro' Gent.	22 00
La.	16 38
Suffield, Gent.	21 98
La.	18 88

Wethersfield, La. for. miss. so. (of

which to constitute the Rev.

CALEB I. TENNY an Hon-

orary Member of the Board,

50;)

67 07

Wintonbury, Av. of part of gar-

den,

1 50—848 88

Hillsborough South vic. N. H. Mr. E.

Parker, Tr.	
Amherst, Gent.	64 87
Hillsborough West vic. N. H. Dea.	
E. Burnham, Tr.	
Antrim, Gent.	33 51
La.	22 88
Mon. con.	3 13
G. Duncan, for wes. miss.	1 00
Rec' for e. note return'd,	1 00
Hillsborough, Gent.	32 35
La.	18 65—112 52
Lincoln co. Me. Maj. Z. Hyde, Tr.	
Camden, Gent.	20 00
La.	18 00—38 00
Middlesex, Ct. C. Nott, Esq. Tr.	
Chester, Miss. agri. so.	7 00
Mon. con.	6 25
East Haddam, (1st. so.) Gent.	25 81
La.	22 88
(Hadlyme so.) Gent.	10 50

<i>Atkinson, N. H.</i> Miss S. Dow, by Mr. O. Eastman, 50	<i>Fort Covington, N. Y.</i> Fem. char. so. <i>Fidelia Parkhurst, Tr.</i> 12 50
<i>Ballston, N. Y.</i> Fem. hea. sch. so. Mrs. M. R. Bogart, Tr. for Cher. miss. 15 00	<i>Genoa, N. Y.</i> Fem. asso. in 1st. presb. cong. <i>Sarah Chadwick, Tr.</i> 15,75; mon. con. 6,25; by Mr. W. Bradley, 22 00
<i>Bellows Falls, Vt.</i> A friend, 10 00	<i>Gilmanton, N. H.</i> Mr. French, by Mr. O. Eastman, 25
<i>Bernardston, Ms.</i> Mrs. L. Newcomb, Mrs. M. L. Newcomb, Mrs. L. Goodale, ea. 1; Miss M. Newcomb, 80c. a friend, 2 20; by Z. C. Newcomb, 6 00	<i>Gorham, Me.</i> Mon. con. for Gorham mon. con. school in Ceylon, by Mr. T. S. Robie, Tr. 30 00
<i>Bethany, Pa.</i> M. card in <i>Wysox</i> , 1,50; m. box, 2,50; a fem. friend, 6; by Harriet Myer, 10 00	<i>Grafton, Ms.</i> Fem. char. so. <i>Elizabeth Prentice, Tr.</i> 13 00
<i>Billerica, Ms.</i> Fem. social read. so. 6th. pay. for <i>Nathaniel Whitman</i> in Ceylon, by a member, 12 00	<i>Guilford, Vt.</i> Mr. S. Gregory, by Rev. J. L. Stark, 3 66
<i>Blue Hill, Me.</i> Gent. asso. 24; dona. 1; la. asso. 19; by Rev. J. Fisher, 44 00	<i>Hadley, Ms.</i> Fem. mite so. Mrs. P. Smith, Tr. 28 75
<i>Boscawen, N. H.</i> A friend, by Mr. J. H. Pollard, 2 50	<i>Hamden, Ct.</i> La. asso. Mrs. S. Goodyear, Tr. by T. Dwight, Esq. 17 33
<i>Boston, Ms.</i> United mon. con. for Pal. miss. Teachers and schol. in Mason street sub. sch. 2,90; for print of Owhyhean youths, 1,42; money found, 51c. 4 83	<i>Hampton Falls, N. H.</i> Individ. by Mr. O. Eastman, 5 50
<i>Bowman's Creek, La.</i> tract so. <i>Charlotte Cady, Tr.</i> 12 00	<i>Hanover, N. H.</i> Mon. con. on college plain, by Rev. Prof. R. Shurtleff, 84 00
<i>Boxford, Ms.</i> J. T. Gage, dec'd aged 8 years, 6; mon. con. 6; by Mr. D. Perry, 12 00	<i>Hardwick, Vt.</i> Mon. con. in 2d. chh. by Mr. French, 5 00
<i>Braintree, Ms.</i> Fem. miss. so. 50; a fem. friend, 5; cong. coll. 11,67; for wes. miss. by Rev. R. S. Storrs, 66 67	<i>Hartford, Ct.</i> Fem. for. miss. so. Miss. M. B. Hurlbut, Tr. by Rev. Mr. Hawes, 41 00
<i>Brandon, Vt.</i> Fem. miss. asso. 19,22; mon. con. 3,25; by Rev. B. Green, 22 48	<i>Hawke, N. H.</i> Individ. by Mr. O. Eastman, 1 87
<i>Brattleboro', Vt.</i> Mon. con. by Rev. J. L. Stark, 12 00	<i>Henniker, N. H.</i> Mr. Nichols, by do. 1 00
<i>Bridgewater, N. Y.</i> Fem. benev. so. Mrs. D. Hunt, Tr. by Dea. A. Thomas, 12 75	<i>Henryville, L. C.</i> Mr. M. Dixon, by Mr. G. Cowles, 5 00
<i>Bridport, Vt.</i> Fem. char. so. by Hannah Chambers, Tr. 3 40	<i>Hillsboro' co. N. H.</i> Bible and char. so. [of which for Pal. miss. 1,75;] by Mr. R. Boylston, Tr. 4 91
<i>Brookfield, Vt.</i> Gent. asso. 6,10; La. asso. 3,35; by Mr. F. E. Cannon; fem. miss. so. 14,30; by Mrs. B. Bigelow, 23 75	<i>Hopkinton, N. Y.</i> Fem. miss. so. by Mrs. M. Moore, Tr. 5 87
<i>Brooklyn, Ct.</i> An elderly gentleman and his wife, for wes. miss. by Mr. Newbury, 10 00	<i>Ipswich, Ms.</i> J. S. Pulsifer, a bal. 50
<i>Butternuts, N. Y.</i> Fem. miss. so. of 1st. cong. chh. by Dea. A. Thomas, 7 50	<i>Jonesboro' Ten.</i> Dr. D. Nelson, 12; mon. con. 7; by Rev. D. A. Sherman, 19 00
<i>Cambridge, Vt.</i> A. Brush, Esq. by Mr. N. Willis, 2 50	<i>Kensington, N. H.</i> Contrib. 2,66; Mrs. Fogg, 1; S. Kimball, 1; by Mr. O. Eastman, 4 66
<i>Canandaigua, N. Y.</i> Mon. con. by Rev. A. D. Eddy, 19 65	<i>Lansingburgh, N. Y.</i> First fem. miss. so. <i>Hannah Judson, Sec.</i> 24 00
<i>Canterbury, N. H.</i> Dea. N. Clough, for wes. miss. by S. Fletcher, Esq. 50 00	<i>Limerick, Me.</i> Mon. con. by Mr. S. Martin, 18 28
<i>Canterbury, Ct.</i> 1st. Eccles. so. mon. con. by Dea. J. Francis, 17 24	<i>Littleton, Ms.</i> A friend, av. of hyssop, 1 37
<i>Canton, Ms.</i> Fem. miss. so. by Miss F. Crane, Tr. 23 58	<i>Lockport, N. Y.</i> Mon. con. 16; av. of peas, 41c. by Dea. A. Thomas, 16 41
<i>Catskill, N. Y.</i> Rev. D. Porter, D. D. 50; Ladies, by Mrs. S. Porter, 57,50; O. Day, Esq. 100, his children, 20; 227 50	<i>Londonderry, [W. Par.] N. H.</i> Individ. 2d. pay. for <i>William Morrison</i> in Ceylon; by Rev. Dr. Dana, 20 00
<i>Champion, N. Y.</i> Fem. miss. so. coll. at mon. con. by Dea. A. Thomas, 4 50	<i>Loudon, N. H.</i> Mon. con. in district No. 2, for miss. in India, by Mr. O. Eastman, 1 47
<i>Charleston, S. C.</i> Mr. T. Lee, by Mr. E. Dean, 6 00	<i>Ludlow, Vt.</i> Individ. m. f. by Mr. A. Fletcher, 6 00
<i>Charlotte, Vt.</i> Children of Rev. E. Yale, by Mr. G. Cowles, 50	<i>Madison, N. Y.</i> Fem. benev. so. 22,50; a few friends, 4; by Dea. A. Thomas, 26 50
<i>Cherry Valley, N. Y.</i> Fem. benev. so. 30; mon. con. 20; to constitute Rev. JAMES B. AMBLER, an Honorary Member of the Board, by Mr. A. Crafts, 50 00	<i>Malta, N. Y.</i> Ms. M. R. Bogart, for <i>Thomas De Witt</i> in Ceylon, 4th, 5th, and 6th pay. 60 00
<i>Chilmark, Ms.</i> Benev. so. Mr. T. Nickerson, Tr. 9 60	<i>Manchester, Vt.</i> Young la. benev. asso. Mrs. S. P. Skinner, Tr. for <i>Susan Howe Bennett</i> in Ceylon, 10 00
<i>Claremont, N. H.</i> Mon. con. by Mr. J. Stevens, Jr. 6 60	<i>Marcellus, N. Y.</i> First chh. mon. con. 3,12; a friend, 1,50; by Dea. A. Thomas, 4 62
<i>Clinton, N. Y.</i> Mon. con. 15,01; Miss M. Hayes, 3; Fem. hea. sch. so. for <i>Azel Backus</i> in Ceylon, by Miss N. Royce, Tr. 17,56; 35 57	<i>Mayhew, Choc. na.</i> J. McCloud of S. C. 25
<i>Constantin, N. Y.</i> Constantius, for Pal. miss., by Dea. A. Thomas, 3 00	<i>Mexico, N. Y.</i> Char. so. 7,06; mon. 6,52; by Dea. A. Thomas, 13 58
<i>Danvers, Ms.</i> Mon. con. in 2d. cong. chh. 25; coll. in Mr. D. Stickney's school, for hea. chil. 3,25; by Rev. Mr. Walker, 28 25	<i>Middlebury, Vt.</i> Phil. so. in college. for <i>Solomon M. Allen</i> in Ceylon, by Mr. E. Brewster, 12 00
<i>Deerfield, Ms.</i> A rev. pensioner, 4 00	<i>Milbury, Ms.</i> Fem. char. so. for <i>Joseph Goffe</i> in Ceylon, by Rev. J. Goffe, 12 00
<i>Dracut, Ms.</i> Mon. con. in Presb. chh. by Mr. R. Sears, 5 00	<i>Milford, Ms.</i> Mon. con. by Rev. Mr. Long, 12 00
<i>Dudley, Ms.</i> Fem. char. so. Miss L. Perry, Tr. 12 00	<i>Milton, Ms.</i> A. free mason, for Sandw. I. l. miss. 1 00
<i>Durham, Ct.</i> A friend, 3d. pay. of int. on note for 50; by Rev. Dr. Chapin, 3 00	<i>Minot, Me.</i> La. asso. Mrs. Jones, Tr. 26 50
<i>East Bloomfield, N. Y.</i> Mon. con. by Rev. A. D. Eddy, 25 19	<i>Monroe co. Miss.</i> Columbus Lodge No. 5, for preaching on St. John's day, 10; marriage fee, 10; Maj. W. H. Craven, 5; by Rev. C. Kingsbury, 25 00
<i>Eaton, N. Y.</i> Mon. con. by Dea. A. Thomas, 2 50	<i>Montpelier, Vt.</i> Coll. in Rev. C. Wright's cong. by Rev. F. E. Cannon, 17 43
<i>Essex, Ms.</i> Fem. char. so. for Cher. chil. <i>Mary Cogswell, Tr.</i> 25 25	<i>Morgan, Vt.</i> Mon. con. by J. Cummings, Esq. 1 00
<i>Essex, Vt.</i> Rev. A. Morgan, for the school fund, 4; mon. con. 3; 7 00	<i>Mount Morris, N. Y.</i> Mon. con. in Rev. Mr. Pratt's cong. by Rev. A. D. Eddy, 12 80
<i>Fairhaven, Vt.</i> Mon. con. by Mr. G. Cowles, 6 00	<i>New Hartford, N. Y.</i> Mrs. C. Risley by Dea. A. Thomas, 4 00
<i>Falmouth, Ms.</i> Miss. so. by Major N. Sewall, 43 60	<i>New Haven, Vt.</i> Mr. I. Mills, by Mr. E. Brewster, 2 00
<i>Farmington, Me.</i> Mr. C. Davis, 2 00	<i>New Haven, Ct.</i> Rev. J. Morse. D. D. 5, mon. con. in Yale College, by T. Dwight, Esq. 14; 19 00
<i>Farmington, Ct.</i> Young la. so. for <i>Elizabeth Cowles</i> and <i>Susan M. Strong</i> , 2d. pay. by <i>Mary L. Porter, Tr.</i> 35; N. par. Rev. B. Kellogg, for <i>Bela Kellogg</i> in Ceylon, 12; 47 00	<i>New Haven, N. Y.</i> Mon. con. by Dea. A. Thomas, 6 00
	<i>New Milford, Ct.</i> Fem. mite so. Miss U. Far- rand, Tr. by Rev. Dr. Chapin, 15 00
	<i>Newton, [E. par.] Ms.</i> Mon. con. 8th. pay. for <i>Ann Homer</i> , at Elliot, by Mr. W. Jackson, 15 00
	<i>New York city</i> , A friend, 5 00
	<i>Norridgewock, Me.</i> Gent. asso. 16; la. asso. 20; by Mr. C. Selden, 36 00
	<i>Northampton, Ms.</i> Coll. after the annual sermon

before the Board,	104 23
Coll. by Miss L. A. Brainerd, in Vermont, for	
wes. miss. 28,08; fr. a child 9 years old, late	
of Deerfield, dec'd, 1; int. on the above,	
11,64; by Miss M. Williams,	40 72
Northbridge, Ms. Fem. asso. by Rev. J. Goffe,	20 00
North Granville, N. Y. Agri. miss. so. by Mr. E.	
Brewster,	20 00
North Hampton, N. H. Fem. char. so. Miss R.	
French, Tr.	12 00
Norwich, N. Y. Contrib. 5,18; T. Enos, Esq. 10;	
Mrs. B. Welles, 10; by Mr. F. Bosworth,	25 18
Norwich, Ct. Young la. work. so. for Joanna	
Lathrop, in Ceylon, by F. L. Lathrop 12; Chel-	
sea par. mon. con. for For. miss. school by	
Mrs. L. Coit, 20,	32 00
Nottingham, N. H. Col. B. Lilley, 5; col. O. Lil-	
ley, 1; Mr. Butler, 50c.	6 50
Onandaga, N. Y. Fem. miss. so. by Dea. A.	
Thomas,	6 00
Otsego, [Fly Creek.] N. Y. Rev. A. North, for	
Albert North in Cher. na. by do.	30 00
Orwell, Vt. Fem. cent so. by Mr. S. Williams,	3 00
Palatine, N. Y. Gent. asso. by Rev. J. Brackett,	8 00
Pawlet, Vt. M. f. 23; gent. and la. asso. 35; by	
Mr. P. P. Stewart,	58 00
Phelps, N. Y. I. Trowbridge, Esq. by Rev. A.	
D. Eddy,	11 00
Pittsfield, Ms. Mon. con. by J. Bissell, Esq.	53 00
Pomfret, Vt. Civil in Miss E. Rowell's sch. for	
Dwight,	74
Putney, Vt. Fem. asso. to constitute Rev. ELI-	
SHA D. ANDREWS an Honorary Member	
of the Board, by Mrs. S. Keys, Tr.	50 00
Randolph, Vt. Gent. asso. 9,45; la. asso. 4,50; by	
Rev. F. E. Cannon,	13 95
Richland, N. Y. Mr. E. Robbins, by Dea. A.	
Thomas,	3 00
Riga, N. Y. Cong. so. by Rev. A. D. Eddy,	7 45
Rochester, Vt. Mon. con. by Rev. S. Hurlbut,	6 00
Rockbridge co. Vt. M. Houston, Esq. by Rev. S.	
A. Worcester,	3 00
Rockyhill, Ct. Gent. asso. 18,97; La. asso. 34,10;	
by Rev. Dr. Chapin,	53 07
St. Johnsbury, Vt. Mon. con. by Mr. Clark,	7 10
Salisbury, N. H. Rev. A. Cross, by Mr. O. Eastman,	1 00
Salisbury Village, N. H. Contrib. by Mr. O.	
Eastman,	6 51
Salisbury, Ms. A. Ferryman, av. of his labor on	
the sabbath, by Rev. L. F. Dimmick,	2 00
Sandown, N. H. Indiv. by Mr. O. Eastman,	4 49
Sandwich, Ms. Mon. con. 5th. pay. for Henry	
Martyn in Ceylon, by Rev. D. L. Hunn,	12 00
Saugersfield, N. Y. Fem. char. so. 8; mon. con.	
1,19; by Dea. A. Thomas,	9 19
Seabrook, N. H. Ladies, by Mr. O. Eastman,	1 00
Southbury, Ct. [S. Britain so.] Fem. cent so.	
Mrs. A. Mitchell, Tr. by T. Dwight, Esq.	13 00
South Hampton, N. H. T. Merrill, 50c. M. Eaton,	
50c. by Mr. O. Eastman,	1 00
Sparta, H. Y. Dea. J. McNair, by Dea. A.	
Thomas,	3 50
Springfield, Vt. Mon. con. 6; fem. char. so. 4; by	
Miss E. Smiley, Tr.	10 00
Springfield, Ms. Young la. benev. read. so. Miss	
A. Bliss, Tr. by Hon. G. Bliss,	30 00
Stockbridge, Ms. Mrs. E. Whitesey, for Caroline	
Whittelsey, in Ceylon, by Rev. L. Dwight,	12 00
Stockholm, N. Y. Agri. miss. so. 25, Mr. E. Hul-	
burd, 20;	45 00
Stonington, Ct. Mon. con. by Mr. E. Dean,	11 00
Stratford, Ct. J. Otis, Esq. by Rev. Dr. Porter,	20 00
Swanton, Vt. Mrs. J. Hoffman, by Mr. G. Cowles,	1 00
Thetford, Vt. La. char. so. to constitute the Rev.	
CHARLES WHITE, an Honorary Member	
of the Board, by Rev. F. E. Cannon,	50 00
Trumbull, Ct. Fem. asso.	6 72
Truro, Ms. La. asso. Mrs. Rider, Tr.	16 00
Utica, N. Y. Mrs. M. Seward, for Sandw. Isl. miss.	
50; Mr. A. Seward, 5th. pay. for Sally Abbott	
at the Sandw. Isl. 30; la. 6th. pay. for Bethuel	
Dodd in Cher. na. 12; by Mr. A. Seward,	92 00
Mon. con. by Dea. A. Thomas,	10 28
Verona, N. Y. Mon. con. by Mr. F. Bosworth,	3 40
Ward, Ms. Fem. so. to constitute the Rev.	
ENOCH POND an Honorary Member of the	
Board, by Rev. J. Goffe,	50 00
Wareham, Ms. Mon. con. by Rev. D. Hemmenway,	9 00
Warsaw, N. Y. Mon. con. asso. in presb. chh. by	
Rev. A. Parmele,	40 00
Waterford, Me. La. for Lincoln Ripley in Cey-	
lon, by Rev. L. Ripley,	5 00

Westboro', Ms. Mon. con. by Rev. Mr. Rockwood,	23 00
Westmoreland, N. H. Mon. con. for Pal. miss.	
by Rev. Z. S. Barstow,	2 25
Wethersfield, Ct. A la. by Rev. Dr. Chapin,	5 00
Weybridge, Vt. A friend,	26
Williamstown, Ms. Fem. char. so. Mrs. B. No-	
ble, Tr. by Rev. Mr. Emerson,	26 00
Willstown, Cher. na. Mr. Platt, of Con.	3 00
Wilton, N. H. H. Haskell, by Mr. O. Eastman,	6
Winthrop, Me. Gent. asso. Mr. D. Howard, Tr.	8 94
Woodstock, Va. Coll. after sermon, by Rev. S. A.	
Worcester,	10 60
Worcester co. Ms. Branches of relig. char. so. by	
Rev. J. Goffe,	34 00
Unknown, or pur. concealed by the donors;	
A friend,	100 00
Two ladies 3d. pay. for a child in the Cher. na.	15 00
Mrs. Fowle, for Choc. miss. by Dea. A. Thomas,	50
A poor widow,	1 00

Amount of donations acknowledged in the preceding lists, \$9,143 50.

III. LEGACIES.

Northfield, Ms. Miss Eunice Field, dec'd, by	
Mr. A. Parker, Jr.	10 00

IV. MISSION COLLEGE IN CEYLON.

Ballston, N. Y. Fem. hea. sch. so. Mrs. M. R.	
Bogart, Tr.	23 00
Danvers, Ms. Mrs. Putnam, by Rev. E. Corn-	
lius,	5 00
Keene, N. H. Mon. con. by Rev. Z. S. Barstow,	3 75

V. DONATIONS IN CLOTHING, &c.

Bozrah, Ct. A box, by P. L. Huntington.	
Braintree, Ms. A box, fr. Dorcas so. for Dwight,	30 00
Bridgewater, Ms. A box, fr. ladies in Trinitari-	
an so.	
Bridgport, Vt. A box, fr. fem. char. so. by Han-	
nah Chambers, Tr.	
Candia, N. H. A box, fr. fem. read. so.	30 00
Chesterfield, N. H. 12 yds. cotton shirting fr.	
Mrs. E. Hutchins.	
Dedham, Ms. A bundle, fr. young la. in Norfolk	
factory.	
Fairfield co. East, Ct. Aux. so. A bag of cloth-	
ing, fr. fem. Dorcas asso. Brookfield.	
Gilmanton, N. H. A small bundle, fr. read. cir-	
cle,	1 50
Hamp. Chris. Depos. Ms. Ashfield, a box for Elliot.	
Hollis, N. H. A bundle, fr. ladies' aux. char. and	
read. so. for Brainerd, by Mary Wright, Sec.	
Hopkinton, Ms. A bundle fr. Dorcas so. for	
Sandw. Isl. miss.	45 00
Loudon, N. H. A bundle fr. fem. juv. so.	24 00
New Haven city, Ct. Aux. so. Derby, clothing,	3 25
North Bridgewater, Ms. A box, fr. ladies, for	
Mr. Temple at Malta.	
North Hampton, N. H. 12 pr. socks, for Pal.	
miss. fr. fem. read. so.	
Plainfield, N. H. Sundry articles fr. indiv. by	
Dea. N. Coolidge.	
Rindge, N. H. A box, fr. fem. char. so. Mrs. M.	
R. Cutler, Tr. for Brainerd,	36 34
Rochester, Vt. A box, fr. fem. char. so. Elvira	
Anthony, sec. for Dwight.	
Rockbridge co. Va. M. Houston, Esq. 5 yds. black	
twill'd cambric, by Rev. S. A. Worcester,	3 75
Tottingham, Pittsford, Vt. 8 yds. sheeting, av.	
of bonnet made by A. W.; C. C.; and N. for	
wes. mis.	18 00
Windham, N. H. A box, for wes. miss.	18 00
Windsor, Vt. 2 bed quilts and sundry articles	
fr. juv. glean. so. by Mrs. S. A. Wheeler.	

Committed to the care of Dea. A. Thomas, Utica, N. Y.	
Onondaga, N. Y. A box, fr. fem. miss. so. Mrs.	
M. Herrington, Tr.	
Orville, N. Y. 7 pr. socks, fr. fem. knitting so.	
Otisco, N. Y. 47 yds. cloth, and 1 pr. stockings,	
fr. fem. benev. so.	
Committed to the care of Mr. J. P. Haven, New-York	
city.	
Essex and Willsboro', N. Y. A box.	
Committed to the care of T. Dwight, Esq. New-	
Haven, Ct.	
Southbury, (South Britain so.) Ct. A box, fr.	
ladies, for wes. miss.	27 43